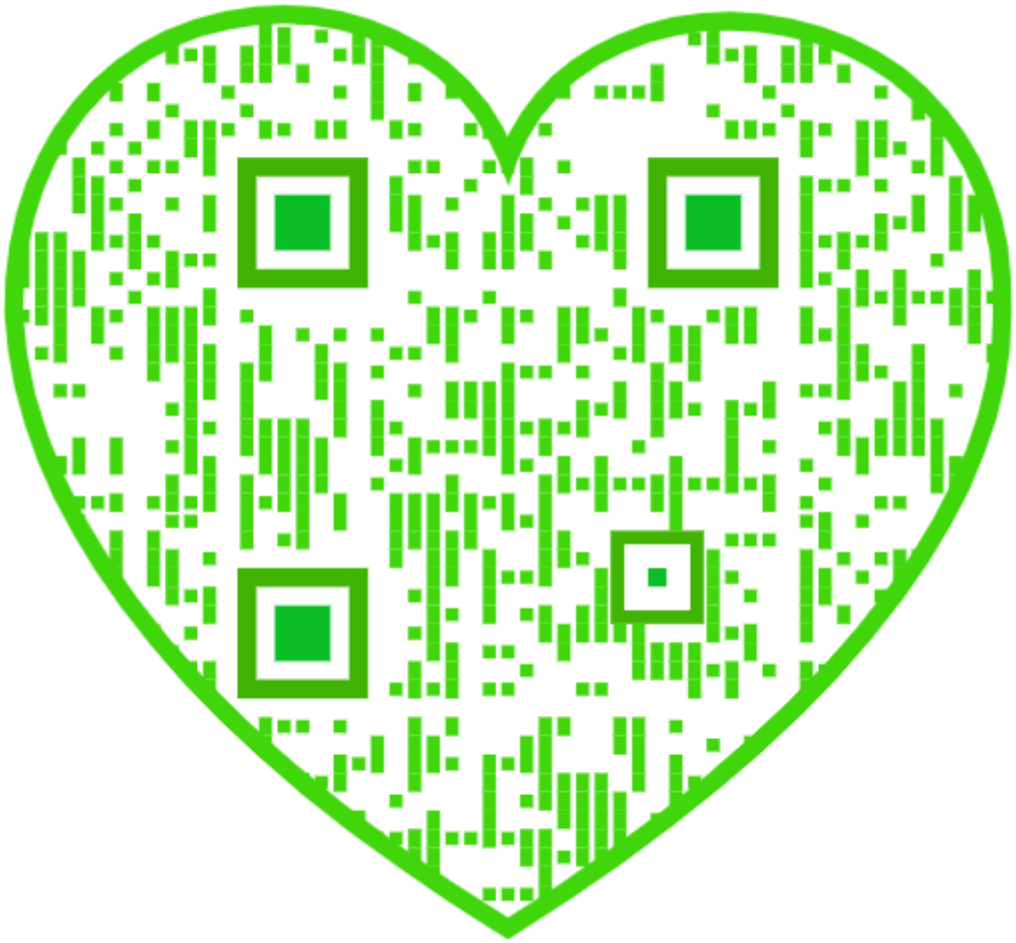
HUMAN MAGNETISM.



HUMAN MAGNETISM;

ITS CLAIMS TO

DISPASSIONATE INQUIRY.

BEING AN ATTEMPT TO SHOW

THE UTILITY OF ITS APPLICATION

FOR THE

RELIEF OF HUMAN SUFFERING.

BY

W. NEWNHAM, ESQ., M.R.S.L.

AUTHOR OF "THE RECIPROCAL INFLUENCE OF BODY AND MIND," ETC.

Quiconque voudra nier les phenoménes magnétiques, ne doit pas se contenter de dire: *cela est faux; je ne crois pas cela; cela n'est pas possible; cela n'est pas conforme aux lois de la nature.* Qu'il descende au fond de sa conscience; qu'il se demande s'il a fait sérieusement ce qu'il pouvait faire pour juger sainement, de l'impossibilité naturelle de tels et tels faits.

M. L'ABBE', J.B.L.

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TO

THE REVEREND THOMAS OSMOND FRY.

My dear young Friend,

To whom can I so properly dedicate the following pages, as to yourself, who have been the unwitting instrument of their production;—to whom I feel deeply indebted for all the interest afforded me by this pursuit;—and to whom I think posterity will be grateful for having stimulated an inquiry, which I venture to foresee, will ultimately be productive of relief to some of the sorrows of life? My long acquaintance with your upright principles and benevolent heart, during a sojourn of some years in my house, where you formed the secure prop of my daily comfort,—and my subsequent knowledge of your history, assure me that nothing will afford you greater pleasure than to find that your own views on this subject, have not been borne out by this inquiry, *if* indeed the supersession of those views shall remove one thorn from the pillow of sickness,—or extract the sting from one page of suffering humanity. And while with such convictions, I shall never cease to regret your abandonment of a profession, to which you were so eminetly

calculated to become an ornament, I shall even more ardently hope for your comfort and success in that sacred office, upon the duties of which you have so recently entered;—and that in your daily cottage ministrations you will find cause to be thankful, for those earlier years devoted to the relief of physical suffering.

Always believe me to remain,

My dear young friend,

Sincerely and affectionately yours,

W. Newnham.

Farnham,
Dec. 29th, 1844

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HUMAN MAGNETISM VINDICATED.

CHAPTER I.

INTRODUCTORY.

To my Readers,

In inviting your attention to the almost forbidden subject of human magnetism, I feel that some apology is necessary for thus occupying your time. My apology will be found, in a sincere desire to promote the honour and respectability of the professional character, and will be best explained by a simple statement of facts.

About twelve months since, I was asked by some friends to write a paper *against* mesmerism,—and I was furnished with materials by a highly-esteemed quondam pupil, which proved incontestably that under some circumstances the operator might be duped,—that hundreds of enlightened persons might equally be deceived ;—and certainly went far to show, that the pretended science was wholly a delusion, a system of fraud and jugglery, by which the imaginations of the credulous were held in thraldom through the arts of the designing.

Perhaps in an evil hour I assented to the proposition thus made :—but on reflection, I found that the facts before me, only led to the *direct proof*, that certain phenomena *might be counterfeited ;*—and the existence of *counterfeit coin* is rather a proof that there is somewhere, the genuine standard gold to *be imitated ;*—the

very act of *Hypocrisy* is a homage done to real virtue, because it shows that that which is *sterling* is worth the trouble and expense of imitation, and gives the sanction of *reality* to perhaps an *ill-understood* and *undefined something*,—yet a *something* possessing such an amount of truth and value, as, by the proposition shall be worthy of the pains necessary to produce its semblance.

It is indeed true, that this counterfeit coin, whether mineral or moral, is issued by bad men, and for their own *private purposes*. But then it is to be remembered, that their first purpose is to *seem* like good men—and to present the appearance of genuine fruits: and how is the detection of this fraud to be accomplished?—Not surely by denying that there was any thing just, and good, and loyal, and true, to imitate,—but by inquiring into the different and distinguishing marks of authenticity in the *true* image, and comparing these most carefully with their presumed resemblance.

It was with an impression of this kind, that I dared not undertake to write against the *reality* of that which *might be simulated* because it *had been simulated;* and that I determined on investigating for myself a subject, which up to that time, had obtained my unqualified contempt. I surrounded myself with the literature of animal magnetism—at least so far as London and Paris would enable me to do so—and the result has been the *growing*, the complete impossibility of writing against it,—and the desire of asking you also, to inquire into the premises.

It will be necessary as a preliminary to this investigation, to take a rapid glance at a few of those causes which have hitherto prevented a candid examination of magnetism by the only competent judges—viz. *medical men*.

1. Medical men have very generally refused to *examine*

what they have *prejudged* to be an outrageous system of quackery; and they have branded with the obloquy of mountebanks, all those who have professed to practise, or to believe the principles of magnetism. Yet, by so doing, they have placed themselves in a false position,—for it is their province to examine phenomena which are brought before them, and not to deny their existence,—especially when those phenomena are said to be precisely similar to *others*, whose existence as *diseased function* is acknowledged, and with which are associated the same order, of unexplained but still undeniable manifestations.

2. Magnetism, in the course of its history, has been *associated* with many absurd and false opinions and illusions;—and, as is almost unversally the case, the doctrine itself has been confounded with those occult and untenable systems which have been grafted upon it. This *association* has been fostered, if not produced, by the attempt to explain what in the present state of our knowledge is inexplicable;—and to substitute the vagaries of the learned for the less brilliant but more useful record of observations, and registry of facts. The attempt to generalize from a small number of observations, and to theorize even before these facts have been thoroughly established, and adequately tested, is almost sure to result in that kind of fanciful association, which has no basis save Hypothesis, and is precisely opposed to the conclusions which arise from the observation and comparison of facts collected under different circumstances—at distant places—by various but upright and honest observers—of diversified calibre of mind, and habits of thought; whose united experience being brought together—and *its* elements being tested by comparison, and separated by careful analysis, and classified and arranged, would by-and-by show, in

what they agreed and in what they differed—what was inherent in, and essential to their nature, and what was extrinsic and accidental,—what was genuine, and what was factitious: and thus separated, and collected and arranged, would ultimately form a groundwork for inductive reasoning, upon which a solid theory might be established.—Instead of this, the attempt has been made to *reason first*, and to make the facts bend to the hypothetical extravagance.

3. Again, Magnetism has been prevented assuming a proper position in the route of philosophical investigation, because it has been taken up by many persons, as a mere matter of amusement,—and because it has been pursued for the sake of curiosity, and for the purpose of developing startling exhibitions, in order to excite the wonder of the vulgar, and to satisfy their morbid craving after novelty, instead of its employment being restricted to its curative and remedial agency—to be engaged only in the cause of suffering humanity,—and to be carefully protected from the unholy contact of those travelling demagogues, whose aim is to fill their own pockets by exciting the vulgar surprise of their auditors.

4. The progress of magnetism has still further been retarded, by its having frequently found its supporters among men of a certain order of theological views,—that is, among those who saw in man's *present* condition, his *beginning* and his *end*;—those who looked upon his actions as the automatic result of his organization;—those who denied the existence of a controlling will, and of a spiritual principle in man; who denied his accountability,—disbelieved the existence of a future state of rewards and punishments—were thorough-going materialists—and *in their hearts*,—if *not avowedly*, sceptical on the subject

of a MORAL GOVERNOR of the universe, though perhaps they might admit of an original creating power.—Thus magnetism has been combined with scepticism and infidelity, and it is not to be denied that it has been often thus *associated*. But it has no *necessary* connexion with such errors; and the *conversion of Georget* late in life from materialism to spiritualism, is entirely to be attributed to his conviction of the truth of magnetic phenomena:—and the firm belief in their reality, which marked the conduct and the writings of the philosophical Colquhoun,—of the enlightened and religious Deleuze,—and of the truly excellent and pious Townshend, are a sufficient guarantee that the doctrines and the practice of magnetism are not inimical to the moralities of scriptural truth;—while the weight of mind, of judgment, of morals, and of piety, is not to be paralleled among its opponents.

5. As the *materialism* of one set of its defenders, so the injudicious conduct of another, which kept before the public eye, some rare occurrences in magnetism, and made the production of these occurrences and their consequences the first great aim of their pursuit,—instead of fixing the attention upon the simple and curative processes of the science, has awakened the fears of the good, and has led them thoughtlessly, and without examination, to attribute to satanic agency, that which may really be explained by natural causes,—and to invest the whole doctrine with an atmosphere of fearfulness and apprehension, which has served to scare away from the inquiry many simple-minded and excellent persons, who, while they admired scientific truth, loved their religion better.

6. A sixth cause which has retarded among ourselves the progress of magnetism, has been the absence of any thing like a good Treatise in English upon the subject.—

By far the best work on this ill-fated question is by a barrister ;—but before it can carry weight with it, it must originate from a medical person—and therefore the Isis revelata never made much way, and although a third edition has been lately published, yet its impression has been almost powerless. The "Facts in Mesmerism" of Mr. Townshend are liable to the same objection—collected and observed by a clergyman, whose habits, it will be supposed, were not such as to lead him scrupulously to examine the laws of evidence, and who might easily be deceived by the designing. The same objection exists against Mr. Sandby's otherwise valuable little treatise. Nor is this want in any measure relieved by the miserable translation of Teste, which has been put forth under better auspices ; for Teste himself is not the safest authority,—and that authority has been so impaired by his "second-hand" clothing, as to make the work altogether undesirable ;—and yet these are the *best* books which are accessible to the English reader ;—inferior ones, whether pamphlets, or compilations, do not relieve the want, and sincere inquirers must go out of their own country's literature, before they can form an adequate idea of what is really meant by magnetism, or of the uses to which it is justly applied, and ought to be restricted.

7. And this leads to the development of another cause, which has prevented the advance of the doctrine—viz. ignorance as to its history, and misrepresentation as to its objects, its disciples, and its effects. The general idea seems to be that magnetism originated with a certain charlatan of the name of Mesmer—that after a time his fraud was exposed, and he himself obliged to quit Germany,—that he sought refuge in France, and for a while found there both disciples and dupes ;—that his doctrines

and practice were then submitted to a commission of inquiry appointed by the Royal Academy of Medicine, whose report was unfavourable and led to the conclusion, that the effects produced (which were not denied) were simply resulting from the arts of a designing man making a certain impression upon the imagination ;—that after a number of years, a fresh commission was appointed, whose report confirmed that of the *first ;*—that subsequently the doctrine had fallen into disrepute, and had been practised only by the designing, and believed only by the duped ; —that its proceedings had been banned because found worthless and mischievous, and its pretended cures proved to be mendacious :—that in our time, it had been supported only by the weak and the wicked, while it has been opposed by the good, and by *all* the most talented and intelligent of philosophic minds ;—that while it has been fostered and brooded over by chicanery and delusion, it has been opposed by truth, and candour, and reasoning, and charity, and benevolence ;—that it has been over and over again proved wanting in any rational basis ;—and finally, that its pretended facts are not to be believed, while its moral dangers and evils are incalculable.

Now, although we shall ultimately come again upon all these points in detail, yet it may be as well at the outset of our undertaking, to observe that a more mistaken and erroneous statement cannot be made,—that although the doctrine of magnetism may have been *revived* by Mesmer, it did not originate with him, but existed long anteriorly, in the views of some of the wisest and best of men ;— that whatever difference of opinion may exist as to the character of Mesmer, and even allowing the *very worst*, that he *did not believe his own statements*, (many of which are admitted to be incomprehensible,) and that he availed

himself of his doctrines *only for the purpose of filling his own coffers*, yet *this* does not impugn the truth of doctrines so grievously misapplied;—that in the *first* report of the French commissioners, its hasty conclusions were drawn without adequate investigation, while the fact of their attributing the *effects* produced to another cause, viz. *the agency of imagination*, was in itself a proof of the *reality of those effects*, and their not being unanimous in these conclusions afforded *primâ facie* evidence, that the balance in favor of magnetism or imagination as the *producing cause*, was pretty nearly equipoised;—that in the second report made after thirty-six years' interval and six years of careful inquiry, the commissioners stated the establishment of certain extraordinary facts, and recommended the subject as worthy of further *investigation*;—that so far from the doctrine having fallen into disrepute, it has gradually extended its belief in France, Germany, Prussia, Russia, Holland, America, &c.;—has produced in the two former countries about 1,400 publications;—has accumulated its thousands of well-attested cases, and hundreds of volumes, and has enlisted advocates of the highest talent and unimpeachable integrity;—and that notwithstanding every species of opposition, it has maintained its ground—advanced its pretensions more and more widely—embraced the wise and good among its adherents,—and signalized its progress by innumerable benefits conferred upon suffering humanity, in its arduous but untiring march of unpaid benevolence;—that with advancing years its objects and processes have become better defined, and barriers have been placed to those abuses, which in a greater or less degree attach to every human institution however good;—that while it has been supported by the humane and charitable,—*even* claims for

its principal motive, the love of beneficence, and has been almost invariably practised without fee,—and has been supported by argument, and an appeal to facts, it has been mainly resisted by the interested, and by the poisoned weapons of ridicule and calumny;—while it has been based on the results of human testimony, it has been attempted to be undermined by an unsupported denial of its facts, by all the acts of jesuitical sophistry, of mendacious representation, of uncandid statement, and of the suppression and sophistication of truth,—and by all the sinister artifices to which ignorant hardihood lays claim when assaulting scientific caution;—moreover, that its defenders never have been met in a fair field, but have been always sought to be overwhelmed by the secret arts of those who fear the light, and who prefer the triumph of indiscriminate condemnation to the trouble of investigation;—and that its facts rest on a foundation which all but proves its fallacy to be impossible. These may seem to be extraordinary announcements, yet they are true,—and the strangest fact of all, and the strongest in favour of the reality of magnetism, is, that during more than sixty years it has survived the conflict of opinion, and still lives, and thrives, and increases more and more.

Let it be remembered that the foregoing observations by no means apply to certain curious phenomena, which have been *grafted upon* magnetism, but which have no necessary connexion with it, which some of the best magnetisers repudiate, and which at all events require a greater amount of investigation; the only object of magnetism should be the relief or cure of disease, and within this limit it is to be strictly held:—of this effect, and of some otehrs, we shall attempt a philosophical explanation as we proceed, but we must first glance at the fact, that for

the most part medical men as a body have been opposed to its doctrines.

Now the explanation of this fact is to be sought chiefly in the style and constitution of their minds, and in their habits of thought and action: they are generally practical men, accustomed to look for what they consider as *demonstrable* symptoms indicative of certain maladies,—and to call to their aid, the agency of certain remedies in which habit or experience has taught them to confide, and whose virtues under such circumstances they also consider as *demonstrated*. It is not often they give themselves the trouble of seeking the rationale of these symptoms, nor of tracing the varied influence of one morbid action upon all the complicated machinery of life;—it is not often that they set themselves to inquire after the modus operandi of medicine,—and still less frequently do they seek to elicit truth from a deeper search into Nature's arcana,—to extend the boundaries of knowledge by reason and induction—or to listen to new theories,—and to examine and to test their applicability to certain modes of morbid or of curative action: nor will they generally inquire into the laws which regulate these actions at all, unless they be such as are capable of demonstration; but they rather arrogantly assume that they are *acquainted* with these laws, though they are utterly incapable of explaining them:—they will not at once honestly acknowledge their ignorance, and simply profess their belief in the existence of such laws, in the same way as all men of science do to many of the inexplicable agencies of nature,—confessing that her *apparent deviations* are attributable to our ignorance of first causes; and that the changes of the wind,—the varieties of the seasons,—the alternations of sunshine and cloud,—the endless varieties of weather,

and many other unfathomable circumstances, all possess their laws and their principles, (did we but know them,) as undeviating as those which regulate day and night. But men of science, do not assume as proven these hidden agencies, nor appeal to them as demonstrations, nor fear to trust themselves to further inquiries,—nor refuse to listen to the unravelling of further discoveries,—nor pronounce as fallacious, results which have not been investigated, simply because they do not chime in with preconceived ideas,—nor contract themselves within a previously known, and explored but limited domain, beyond the boundaries of which they are willing to admit there exists much which is unknown, and which may be worth knowing.

It must be confessed that this is extraordinary, while so many facts in their own science remain inexplicable; take for instance the mode of the operation of medicine—opium for example. Now we may reason for a long time on the *effects* produced by opium on the nervous and vascular systems,—and we may ascertain (puzzling admission) that these effects will vary, not only in *degree* but in *kind*, according to the dose given, and to the circumstances under which it is administered; but none of these reasons will conduct us back to an explanation of *how* these effects are produced by the remedy; and after all, we shall not approach much nearer to the truth, than did the reply of the candidate for the degree of doctor of medicine, in Molière's celebrated comedy of "Le Malade Imaginaire.

Q. "Domandabo causam et rationem quare
"Opium *facit* dormire?

A. "Mihi a docto doctore
"Domandatur causam et rationem quare
"Opium facit dormire;—

"*A quoi* respondeo
"Quia est in eo
"Virtus dormitiva
"Cujus est natura
"Sensus assoupire."

To which lucid explanation we may advantageously subjoin the chorus of examiners—

"Bene, bene, bene, bene respondere
"Dignus, dignus es intrare
"In nostro docto corpore
"Bene, bene respondere."

Another reason which has kept aloof from this investigation, medical men in general, has been its frequent alliance with quackery and knavery,—and its having been mixed up with a certain number of exploded hypotheses, which lived their little hour upon the stage of public opinion, and then sank unheeded to that oblivious grave, in which they remain unknown, except to a few literary book-worms, to whose tender mercies they are consigned, till a certain incalculable cycle has been completed;—and then again, they are reproduced under some modification suitable to the age, by some daring aspirant after a niche in the temple of Æsculapius—again to run their ephemeral race of controversy,—again to be eclipsed by some newer and more startling hypothesis. In this way, according to the view which we hold, the *tendency* ascribed to the doctrines of magnetism, has had a considerable influence on the judgment formed upon them,—and has probably assisted in obscuring their *real character*. It should, however, be remembered, that this is the ordinary course of scientific hypothesis, if it once go beyond the safe path of induction, and analogy, and observation, and experience; and our own recollections will lead us to this

proctical conclusion ;—witness, the entire failure, and decay, and extinction of the doctrines of the humoral pathology—and the present revival of *modified humorism* —now rapidly gaining ground,—and at this day, finding scarcely an individual risking his reputation for common sense, or common knowledge—by doubting that the fluids of the body, especially the blood itself, does play a most important part in the production of disease. Then as to the alliance with quackery ; if it be so, it has not been *gainful quackery*,—for with a certain number of miserable exceptions, (and these *permitted to intrude because medical men stood aloof*,) the practice of magnetism has been one of pure benevolence, and not for the purpose of filling the pocket of the magnetiser: and if medical men will take it up, as a question of science, and a portion of the healing art, the whole tribe of unprincipled wonder-mongers will be put down.

Another cause which has operated against magnetism, is the *ridicule* which has been so unsparingly heaped upon the doctrine ; and the hard names of dupes and jugglers, by which its professors have been assailed. Now *ridicule* is a weapon, whose barbed and poisoned point rankles and festers wherever it alights, and if there be one thing requiring a greater degree of moral courage than another, it is to bear to be laughed at, to be pointed to with the insulting finger of scorn, and to be accounted as *easy dupes*. Let it be remembered, that this weapon is seldom, almost never, employed in a *good* cause, though it is the common resource of the advocates of a *bad* one ; *they* are aware of its power, and are perfectly conscious, that if they can but steep its point in the poisonous compound of sinister motive, so as to impugn the honest intentions, as well as the good sense of the opposite party, it is quite

irresistible. Thus, medical men exist upon opinion; to them reputation is life; and if by *one* adroit wound, their reputation for good sense and good principle, can be endangered, few indeed there are, who will not succumb to such hostility. Truly, there are some who have risen above these difficulties, whose names will hereafter be mentioned: but the greater number quail before such terrors, and retire to their quiet, modest, unobtrusive routine.

We shall mention but one other cause, and we trust not *very* operative, but still *one*, which to a *certain extent* must have its influence. "Il faut vivre,"—and true, most true it is, that in general it is very sorry living; and that medical men are engaged in a perpetual and most arduous struggle, to maintain themselves and their families in their proper station. Now in spite of the most disinterested benevolence, the law of self-preservation will be uppermost, and there must be an inevitable prejudice excited against every thing which may decrease the means of subsistence,—and of this number must be reckoned human magnetism; but if so, its friends will be slowly gained, and generally recruited from those who are not so dependent for their daily food. It is impossible not to admit, that this argumentum ad crumenam *must* bias the minds of many against any change which may endanger the hope of their gains, and tend in any degree to supersede their craft, or at all events to endanger its estimation.

It will be observed that all these reasons are operating not so much against magnetism itself, as against the *inquiry* into its *nature*, and *objects*, and *efficiency*, all which we presume to be *misunderstood*. It is for this reason, that we are anxious to promote investigation, and that we

shall now refer to some early writers, in order to prove that this doctrine is not a novelty, but that in some shape or other, its traces are to be found from the first records ; and that *its phenomena have always existed as the recognized manifestations of disease.*

It would lead me far beyond the reach of my own powers, or of your patience, to attempt a history of magnetism from its earliest period, to the present time ; and indeed it is difficult, if not impossible, to ascertain its first traces, or to define its origin, because it exists in the constitution of nature, and is therefore as old as the creation : it is occasionally visible as it has been developed by circumstances or apparent accident, and is again lost sight of till awakened by some analogous events ; it has been known, and oftentimes unwittingly practised in every age of the world ; and its professors for the time being, have been invested with a sacredness to which they were not *entitled*, or they have been accused of dealings with the Evil one, or they have been branded as impostors. Yet after all, magnetism may be said to be the medicine of nature—to consist in the communication of the exuberant life of the healthy, to repair and sustain the deficient vitality of the sick,—and is *only* legitimately and justly used, when employed to restore that equilibrium of health, which has been destroyed by malady. This is a most important principle, and in various ways will come before us, in several stages of our future remarks ; but as it is the key-stone of the arch upon which rests the security of all future reasoning, it is now especially mentioned, that at every subsequent page, it may be carried with us as our guide, through doubtful or intricate passages.

The distinct traces of magnetism are to be found in the recorded literature (whether written, or sculptured, or

handed down by tradition,) of India, of the Egyptians, the Jews, the Persians, the Greeks, and the Romans; they are to be descried in the early ages of Christianity, in the dark and middle ages,—at the revival of letters; and they have been resuscitated and explored in modern times, even to our own day, and to the very year and month in which I am now writing.

During the earlier periods, magnetism has existed under various names, yet all designating different shades of the same things; by the Greeks it was termed *sacred mysteries* —by the Romans *secret remedies*—by others magic, the black art, and the occult sciences;—then again in the middle ages we find it under the denomination of incantations, then magnetism, then the medicine of touch, and finally mesmerism with its modern passes.

Perhaps the best and most succinct bibliographical history of magnetism is to be found in an anonymous pamphlet, said to be a translation from Scobardi, a Jesuit, and purporting to be a confidential report on the subject to the Grand Master of the Society of Jesus, in which the liveliest wit and the bitterest irony are brought to bear upon the *opponents* of magnetism, by one who affects to uphold them as the espoused *friends* of his cause, and who *exposes* while he *applauds* all the jesuitical and dishonourable proceedings of its enemies; this pamphlet is certainly unequalled for talent and interest, by any thing which the controversy has produced.

The good effects of magnetism are oftentimes to be discovered in the histories of those who practised it simply as the medicine of nature, without theory, without a knowledge of its principles, without rules, without art—with a *simple*, *firm*, and *heartfelt desire* to do good, and with a confidence of success. In many of these cases no

somnambulism will have been produced; indeed this state, though not to be considered as useless, is not *indispensable;* and perhaps it would have been better for mankind that its phenomena should have remained undiscovered, than that they should have given rise to so much folly—should have developed such a desire after the curious rather than the useful—should have led away from rationality, and oftentimes conducted its subjects into regions of fancy and ideality, where we can only suppose that the vagaries of an excited and misdirected brain have taken the place of that *natural* somnambulism, which is useful only while it is *natural*, and so long as it is confined to the patient's self, and to his own future, and not very remote history; but which, with a single exception hereafter to be noticed, is not to be trusted, when it oversteps these boundaries; and which, since it is a phenomenon of rare occurrence, to be found only once in twenty cases, would circumscribe, if it were indispensable, the circle of magnetic usefulness within very narrow limits.

Objecting as we do most strenuously, to invest a doctrine with the name of one who was not its originator, and especially of one upon whose motives and conduct must ever rest the clouds of doubt and of suspicion, we shall omit altogether the term mesmerism; we shall henceforth drop the characteristic adjective *human*, and speak only of magnetism, having no reference to mineral magnetism, or polarities, and so forth, but understanding by the term simply that which we have defined at p. 24, to consist in the imparting of exuberant life, to those who were suffering from impaired vitality. In so doing, we confess that we have no affection for the term magnetism, and employ it only till a better shall be substituted.

To return from our retrograde glance into the origin of magnetism, it must be allowed, that for the sceptic or the inquirer, the proofs of its existence, and of its efficacy, are not, and ought not to be, sought for in the facts of antiquity, but in those of the present day, or those which have been *accumulated* in the latter end of the eighteenth and early half of the nineteenth century, and which every body may bring to the test of observation.

If these facts present phenomena, which are not to be comprehended, it is quite just to refuse a *blind assent* to the doctrines propounded upon such doubtful premises; it is right to reserve what we cannot understand, for farther inquiry, observation, comparison, and reflection, but to reject at once and without examination, what cannot be *understood*, because we cannot *understand* it, is simply to proclaim that we will not give ourselves the trouble to investigate—and not to *acquire the right of denying its truth.*

But here we are met by a question which we must settle before we proceed, viz. the degree of credit which is to be given to HUMAN TESTIMONY.

This inquiry is one of vital importance, inasmuch as the science of magnetism, and especially its application to medicine and surgery, must be considered entirely as a science of observation, destitute of those preliminary grounds of reasoning which insure our assent by a simple appeal to the interior understanding without the evidence of the senses;—and therefore it is, that its truth must be substantiated by the evidence of those senses, and must depend for authenticity upon the correctness of their report, —in fact, upon the results of human testimony.

If this testimony be given by unprejudiced individuals, or by those whom we esteem as such, and if it relate to

events or circumstances, which naturally fall within the scope of our previously acquired knowledge, we have no hesitation in receiving it; but the present question is one which has relation to phenomena of an uncommon and startling character, with the rationale of which we are wholly unacquainted. Yet there is so much evidence in favour of these phenomena, produced similarly under the recurrence of the same circumstances,—similarly observed and testified to by a great variety of enlightened and disinterested men—diffused over a period of sixty years, and occurring in every nation of Europe;—and without the possibility of concert between these witnesses; all agreeing in the same material points, yet differing in those lesser details, which seem to confirm rather than to impugn, the honesty, and sincerity, and truth of their own testimony, to an extent, that we must at least hesitate before we dare to reject it.

It has been well remarked by that eminent philosopher Laplace, that we are so far from being *acquainted* with *all* the agents of nature, and their different modes of operation, that it is thoroughly *unphilosophical* to deny the *existence* of phenomena which we cannot explain in the present state of our knowledge,—and that *precisely* and *only* because we have not seen them with our own eyes or may not be able *to explain them.* We ought, on the contrary, to examine the assumed matters of fact, with an attention more scrupulous, in proportion as they appear more difficult of adoption; and here it is, that the estimate of probabilities becomes indispensable, to determine how far observations and experiments must be *multiplied* in order to procure in favour of *their apparent agents*, a greater amount of probability than is afforded by the à

priori grounds, which *seem to weigh against their existence, and their power.*

Now as to the testimony in favour of alleged facts, it so happens, that I have possessed the means of inquiring into, and of ascertaining *the indisputable truth* of more than one case as related; and from this I gather confidence in the truthfulness of the narrator, and in the statement of other cases not materially differing in character, and which may be all classed under the same arrangement. But there are those who have wanted this opportunity; and *for these* we must argue what degree of testimony is required in order to secure their belief.

One word with regard to this evidence.—It has been said, that much more testimony is required to establish facts which are opposed to Nature's ordinances; and therefore it has been presumed that *more than ordinary evidence was required* in the present instance. But *if this proposition were true*, it is inapplicable: for magnetism is the development of a law of Nature's, the rationale of which, in common with many other of her laws, is hidden in the present defective state of our knowledge, but which nevertheless exists, and may one day be discovered, when a sufficient number of observations has been obtained. Let it be remembered, that most of the phenomena of magnetism (if not all) *have been found in nature*,—that they have been recorded as instances of *disordered function*, and not disbelieved: the only *new thing* is, that they may be *produced at will*, and that they may be employed for *the cure of disorder*. This however is the extension and application of one of Nature's laws, not an interference with her established order, and therefore does not require that extraordinary evidence, which has been said to be necessary in order to establish the truth of a

miracle. But as we have propounded a doubt as to the *necessity* for such overwhelming evidence, even in support of a miraculous fact, it will be well to examine more closely the value of human testimony, in favour of the truth of any one recorded fact.

But before we enter upon this celebrated argument, we will advert for a moment to the *character* of the witnesses in favour of magnetism: they have been men of unimpeached veracity and integrity; and they have witnessed the same things in different parts of the world,—at different times, and under varying circumstances, so as to give the fullest character to faithful testimony, which can be required.

Here I am met by an insuperable difficulty: I cannot bring these witnesses before you in order that you may hear their vivâ voce testimony; it is impossible even for me, to bring before you, their recorded, written, published attested evidence, on account of its being so voluminous. And I am obliged to ask your belief to my faithfulness as a reporter, and to my judgment in the selection of witnesses, and to the absence of credulity, and fanaticism, and enthusiasm from my character. But I may have been *unfaithful*, a *monomaniac*, or a *fanatic;* and here I must fall back upon *your judgment*, appealing only to the facts, that my inquiry was begun for the purpose of *confuting* the doctrines of magnetism; that I have advanced to the mature age of fifty-four, and that I can look back upon the past as devoted to truthfulness and honesty of purpose—as unmarked by credulity—as opposed to fanaticism and mystery in every possible shape—as undefaced by those crotchets which mark the monomaniacal tendency, and as undistinguished by *enthusiasm*, except it be the

enthusiasm of advancing professional knowledge, and of relieving the sufferings of the miserable.

Claiming therefore your belief in the sincerity and honesty of your reporter, he must just explain to *you* that among the many thousand *witnesses*, he has altogether thrown aside as worthless all those—

1. Who are witnesses only of one particular fact, or series of facts:

2. Who may be supposed to be *interested* in proving the truth of their assertions:

3. Who have not verified their assertions by every possible and prudent means:

4. Who are said to have received advantages from magnetism, and therefore whose judgments may have been warped by imaginary benefits conferred:

5. Who may, from their position, or connexion, or previous association, have been prejudiced in favour of its phenomena:

6. Who from their class in life, early education, and mental development, or literary or professional habits, do not appear likely to be free from the taint of easy credence; and have not been accustomed to those processes of searching investigation, which for the most part belong to the philosopher only, and perhaps especially to the medical philosopher:

7. Whose character for fidelity was not established,—and generally all those over whom the breath of suspicion could exhale its withering blast, or the clouds of ignorance or deficient information, could encircle with an atmosphere of doubtfulness:

And having done so, your reporter has *not withheld* his belief from witnesses who are free from these taints,—from such men as Berthollet, Cuvier, Ampère Brogros, Prèvost,

Dumas, Georget, Puysègur, Petetin, Virey, Montravel, Deleuze, Bertrand, Bourgery, Bricheteau, Broussais, Créqui, Fomart, Gibert, Jacquemin, Kergaradec, Leroux, Patissier, Sabatier, Sanson, Itard, Lherminier, Marc, D'Eslon, Agassiz, Dupotet, Chardel, Foissac, Frapart, Wolfart, Kièser, Hufeland, Treviranus, Passevant, Boske, Wienholt, Teste, Marjolin, Cloquet, Sprengel, Reil, Frank, Authenrieth, Lavater, Hoffman, Zimmerman, Muratori, Rostan, Lordat, Orfila, Husson, Ribes, Hecker, Reveillé Parise, Colquhoun, Elliotson, and Chauncy Hare Townshend, with many others not enumerated.

It is also to be observed, that some of the above named witnesses are cited as affording *unwilling testimony* to the *truth of facts* upon which they had formed prejudiced opinions, opposed to the reality of those facts:—and moreover, that this list might have been greatly enlarged with both classes of witnesses:—the above however is more than sufficiently numerous, for the reasoning I am about to ground upon it.

Our present argument rests on the calculation of probabilities, and has been employed as an unanswerable reply to Hume's celebrated sophistry, with regard to the number of witnesses necessary to establish the truth of a *miracle*, which he affirms to be *far greater* than the testimony required for the establishment of any natural phenomenon.

It has however been already stated, and in a subsequent part of this discussion it will be more fully shown, that the facts of Magnetism are not miraculous; that they are not *opposed to*, or *deviations from*, the order of nature—but an exposition with which we have been hitherto *unacquainted*, and with which our acquaintance is still very *imperfect*.

If then we show, that the value of human testimony is so great, that a *small number of competent witnesses* will establish the truth of *a miracle*, which is assumed by the great sceptic to require a more than ordinary array of evidence—it will follow à fortiori, that *a like number of competent witnesses* will establish the truth of magnetic phenomena, beyond the possibility of any reasonable doubt.

In the conduct of this argument, I avail myself of the calculations of Babbage, well pleased to shelter my own feeble powers, under the colossal shadow of such a giant mind.

What number of witnesses, then, may be required to establish *a truth*, even which involves a complete subversion of the order of nature? There *are to be found witnesses*, who *will* speak the truth, and who *are not themselves deceived:*—and the probability of a statement made by *two* such persons, unknown to, and unconnected with each other, BEING FALSE, is as 1 to 10·000: if there are *three* such witnesses, the odds are as 999·999 to 1, against their *agreeing in error;*—and so on, if there be *four* or *five* such witnesses, to a calculation of numbers in favour of their truthfulness, which greatly exceeds my powers of numeration.

The inference to be drawn is, à fortiori, that as, "if *independent witnesses* can be found *who speak truth more frequently than falsehood, it is always possible to assign a number of independent witnesses, the improbability of the falsehood of whose concurring testimony shall be greater than that of the improbability of the miracle itself:*—so, the same number of independent witnesses will still further establish the testimony as to a fact, which is distinctly not a miracle,—which is not a

deviation from the order of nature,—but which is really found as a natural product.

Have not these conditions been fulfilled? And has not the advance of truth been prevented for the last sixty years, by obstinately denying the facts of magnetism, without investigating the evidence or testimony on which they rest; and by supposing and asserting, that the hundreds and thousands of *educated and honourable witnesses*, with the fullest opportunities for inquiry, from one end of Europe to the other, have all been deceived, by different and unconnected parties, who have all united and confederated to employ the same means of deception?

> "Whence but from heaven, could men unskilled in arts,
> In various ages born, in various parts,
> Weave such agreeing tales? Or how, or why
> Should all conspire to cheat us with a lie?
> Unasked their pains, ungrateful their advice,
> Starving their gain, and martyrdom their price."
>
> DRYDEN.

Let the calculation of probability be applied to these two cases, and the question of testimony may be safely left to unprejudiced common sense.

Among the hundred pupils who subscribed to Mesmer for instruction, if magnetism had been a deception, is it possible to conceive that not one of these should have detected the delusion;—that not one should have published their dupery, especially when invited to do so, by the opponents of magnetism in high places;—that not one wished to make a fortune by the secret, but that ALL were desirous the public should benefit;—nay further, that among those who were *most exasperated* by the private conduct of Mesmer, not *one* was to be found, who did not attest that he had made a *useful discovery!!*

Again, there exist some thousands of public, written, published testimonies as to the facts; and even *these* do not constitute a tenth part of those whose evidence has not been published; so that after rejecting all the doubtful testimony according to the plan mentioned in a former paragraph, there remains such a mass of unexceptionable, and irrefragable proof, as far, very far to surpass the limits of the calculation of chances as to the possibility of falsehood.

This is still further supported by the fact, that at Strasburgh, a society was formed, which in 1789 consisted of 188 members, many of whom were distinguished for their rank in life, or for their literary attainments, and others for their high reputation as medical men; the transactions of this society were conducted upon a plan, that avoided every chance of dupery; and these were regularly verified, attested, and published, till political troubles destroyed the association.

Similar societies were formed at Bordeaux, Lyons, and many other places.

And when thus analogous facts have been witnessed in different countries, at distant intervals, and by observers who had no kind of communication one with another, there is strong evidence in favour of their truth: and it behooves us to inquire, whether *some parts* of the evidence only, have been *asserted* by some, and *denied* by others, because in that case it would be necessary to receive as *established evidence*, only so much as *all are agreed upon*. This, of course, according to the laws of evidence, does not attach to *the silence* of some upon particular points, because it is not to be supposed, (and in the nature of things it is impossible,) that *each* observer should see *all* the same phenomena, or should be *equally impressed* with similar views.

The proof that certain effects are consequent upon certain presumed causes, must greatly depend upon the number of similar facts attested by credible witnesses; and even this is apparently a *feeble proof* for those who have not witnessed the facts, and who, therefore, *without calculation*, always feel entitled to believe, that the witnesses have been influenced by prejudice, or exaggeration, or enthusiasm: and if they recognize any misrepresentation as to subordinate facts, they immediately think themselves entitled to reject the whole.

It has been already shown, how very narrow, prejudiced, and untrue a position is the present; but we conclude by saying first, that we can afford to throw aside every particle of doubtful testimony; and having done so, it is *impossible* that the philosophers who remain were all visionaries, or that the patients cured, and their medical attendants, and friends, and the attesting witnesses, magistrates and learned persons, were *all dupes* or *deceivers;* and *without this, the facts of magnetism must be admitted.*

Secondly, the facts, if *not true*, must be the result.

a. Of an unperceived jugglery.

b. Of an incomprehensible hazard. Or if true,

c. Of an ill understood faculty.

The first is *impossible*, because of the precautions which have been taken, and of the great number of witnesses.

The second is equally *impossible*, because the CHANCES of being right (according to the mathematical calculations of probability) in any considerable number of successive trials, are so infinitely *few*, as to authenticate the attested fact, beyond the possibility of doubt.

The third inference is just, because not being the result

of *dupery*, or *hazard*, and *being indisputable*, it must result from a faculty which we do not *comprehend*.

Nor is this wonderful, since it is the fact, that there is every where a limit placed to our inquiry; that we do not arrive at *first* causes, and that our best conducted researches, lead us, in matters of science, only so far as to this limit, to a certain something, which we, not being able to pass, call a first cause, but which certain something has also behind it an original cause, which we do not comprehend, and cannot investigate.

Before then that we pass judgment upon a doctrine opposed to our *previous* opinions, it is necessary to inquire into its proofs,—to ascertain the assertions, the facts, or the reasonings upon which it is grounded; and at the outset of this inquiry, to banish the prejudices of the mind. The proofs depend upon the *number*, the *character*, the *information*, the *motives* of the witnesses; upon the *probability* that they have not been deceived; upon the agreement of their various testimonies; and upon the *argreement* and harmony subsisting between the various parts of the same evidence.

I ask only the admission of the evidence of irreproachable witnesses, and concerning facts, about which they could not be deceived:—let all the doubtful circumstances be *rejected* at once; let suspicious evidence be counted as nothing; allow of none but self-evident consequences; and let every principle, and every assumed fact be *dismissed*, which is at *variance* with any established law of nature.

But on the other hand, let not *examination* be *refused*, because of the wild extravagances of some enthusiasts; let it be remembered, that *a fact*, though badly supported, *may yet be a fact:* and let it ever be borne in mind, that

among those who *deny* magnetism, not one is to be found who has *himself* investigated its truth: while, whatever difference of opinion is to be found among magnetisers, *none whatever* exists as to the reality and efficacy of the *agent.*

Once again, *compare* the works for and against magnetism; the former abounding in well attested facts, the latter in groundless assertion, vague objection, or pointless ridicule. *Even* the early commissioners of the Academy and Royal Society of Medicine do *not deny the effects*, which they admit to be extraordinary, but which they refer to the influence of imagination; and having done so *fairly*, it is impossible not to come to the conclusion, that there is a reality in magnetism; and that no other cause could produce the same effects.

If at the present stage of the inquiry, I am asked for an *explanation* of phenomena, my reply is, that *theory* can only properly result from a large *assemblage* of facts, and from the laws which these seem to possess in common; that some of the alleged facts may be doubtful; that others may not be sufficiently established, and others only partially true: and therefore that, at the present time, theory should be given up, and that the only object should be, to search for facts, to establish or destroy the presumed truth of magnetism.

Medical men have the best possible opportunities of testing these truths, because they are brought into immediate contact with malady, because they enjoy the quiet confidence of their patients, and because they can employ the magnetic process, without the patient even being aware of such an intention; without therefore the possibility of collusion, or of simply acting upon the imagination: but then, on their parts, it is necessary that they

should desire to do good, that they should *honestly* seek after *information*, and that they should wait for a large series of facts, *before* they begin to reason upon them.

This object is best attained by *quiet* investigation ; for if attempted by a body of medical persons, instead of seeking after truth, and noticing and comparing the effects *naturally produced*, they will be devising a number of experiments, varied in a thousand different ways, in order to *detect the cause of an assumed illusion*, their attention will be distracted, their will without energy, and imperfect effects calculated to increase rather than to dissipate doubt, will be the consequence. Besides, *they* begin to investigate as *sceptics : he* who intends and wishes to see for *himself*, is in a disposition favourable to honest and rational belief ; but *they* who assemble to see for *others* (the public) throw aside the *usual evidence* upon which *belief is founded*, and ask for an amount of *demonstration*, which the nature of the case does *not admit*.

Thus for instance, assuming that there is a magnetic influence communicable from one individual to another, and *without* here discussing the question of whether this is, or is not, a fluid, they ask *why* is this influence communicable by the will ? No answer can be given to this question beyond the observation of the effects produced.

For one moment consider how unreasonable is such a question. As well might be asked an explanation, *why* and *how*, the will is directed to the arm or the leg ; or how an idea excited in the sensorium, prompts to the execution of certain movements ; or how are produced any of the effects dependent upon the inexplicable reciprocal influence of body and mind ?

CHAPTER II.

MAGNETISM NOT SATANIC AGENCY;—NOT SUPERNATURAL.

Having thus cleared away some of the clouds, which have rested upon the pathway of the investigation of magnetism, we are better prepared to enter upon that inquiry, which should enable us to form an enlightened opinion, and candid estimate of its merits.

Acknowledging the impossibility of explaining many of its phenomena, and avowing the wish to do so, only in proportion, as the route to such explanation seems obvious, we would, however, seek to establish two negative principles;

First, the phenomena of magnetism are *not* attributable to satanic agency:

Secondly, the phenomena of magnetism are *not* supernatural in *any* sense of the word.

I. They are not to be attributed to satanic agency. It is not intended to assert, that the great enemy of mankind, is incapable of exerting an immense influence upon the bodily system, as well as upon the intellectual manifestations; as a proof of his power we need only look to all the disorders of society, and all the moral evil, which has overturned the harmony, and defaced the beauty of the creation of God; which has introduced crime and death into the world, and destroyed its happiness and

its peace, by the infliction of sickness, and a thousand other physical, mental, and moral evils. But *one* of these very evils has been the limiting of man's understanding,—and the substitution of unknown fear, and superstitious awe as *principles of action*, in the room of the knowledge and love of truth, and confidence in God. Hence *inexplicable phenomena* have been attributed to *direct satanic agency*, because they *were inexplicable;* and this only because of the feebleness of man's understanding, in consequence of *his indirect perverting agency.*

It is, however, sufficient to show that this position is untenable, from the simple tendency of magnetism to heal disease,—to soften the rigors of suffering,—to comfort the afflicted,—to exalt, to brighten, to purify, and to enlarge the mental manifestations;—and to develop a refinement of feeling, which lifts man from the degraded and impure atmosphere of earth to the purer and serener air of a nearer approach to heaven. *Direct* satanic agency must ever be mischievous in its influence: magnetism properly directed is *only* beneficent, and cannot therefore be attributable to the operations of Satan.

II. The phenomena of magnetism are not supernatural in *any* sense of the term: and they are not so, first, because they do not contravene any known law of nature—and secondly, because they possess no distinctive characteristic, which has not been shown to exist in nature, in some form or other. In asserting this, we by no means wish it to be supposed, that we *understand* the *rationale* of these characteristics; it is enough for our purpose that they exist—we are not called upon to explain them. If then these phenomena exist, without infringing any one of nature's known laws; still further, if they exist as the

exponents of certain physical conditions, and of certain natural laws, though confessedly above our present comprehension, it follows that they cannot be *supernatural.*

But we must explain these propositions, a little more in detail. These phenomena then are not *supernatural*, because,

First, they do not contravene any known law of nature; if they did, the effects would be *miraculous.* We admit that the effects produced are *extraordinary*, but they are not *miraculous*, since the order of nature is not *changed*, or *suspended*, or *inverted*, and without these attributes, no event, however extraordinary, can be a *miracle.* Deny or assert the truth of magnetic phenomena—yet the doctrine of miracles remains equally unscathed:—the former are dependent upon human agencies—the latter can only be effected by Divine Power.

Compare any one of the miracles of OUR LORD with any cure of magnetism, however surprising;—the *one* will be found to consist in the instantaneous accomplishment of a certain object *without any*, or with *very inadequate* means; the other will be found to be the result of the repeated and energetic employment of powerful means, though we are unacquainted with their *nature*, or mode of action:—the effect produced being always *gradual* —and *never such* for instance as the restitution of any organ whose *function* was *absolutely destroyed* by the alteration of its tissues. If we use the term miracle in a more extended sense, for *any thing we do not understand*, then indeed, we are surrounded by miracles; our own existence for a moment is miraculous—and magnetic phenomena are miraculous. But in that case, we must employ some other term to designate the alone actings of

Divine Power, or we shall confound as *one*, *two things* which are essentially different.

In reality, the admission of the doctrines of magnetism throws no difficulty in the way of the Christian's belief in miracles; because those doctrines possess nothing in common with the interruption of nature's laws, through the *sole agency* of the Divine will! But it does oppose the belief of *pretended miracles*, by proving that facts which were *once* considered as *miraculous* by the unwise, are shown by magnetism to have been only the result of a faculty naturally possessed by man;—thus referring natural events, to a natural, though inexplicable cause—and thus taking away the only basis of support from enthusiasts, quacks, deceivers, and impostors of every kind.

Secondly, the phenomena of magnetism exhibit no distinctive characteristic, which has not been shown to exist in nature, in some form or other. These may not be all found associated in any *one* patient; but they have been marked and recorded in the annals of medical literature. Thus, in the varied forms of hysteria, catalepsy, dreaming, reverie, natural somnambulism, we find, in some patients, the magnetic slumber,—the consciousness during that state,—the cataleptic rigidity of muscle,—the power of dispensing with the ordinary aid of the senses,—the perfectly safe guidance of themselves in difficult circumstances,—the orderly performance of various difficult duties,—the selection of certain papers required, from among a great number of others not wanted,—the capacity for reading without the aid of the visual organs,—the transposition of the senses, and the power of hearing, seeing, &c., through the epigastric region;—the power of seeing and knowing events taking place at distant

places,—the faculty of second sight,—the gift of "prevision,"—the power of discerning internal movements,—the phenomena of "extase;"—all these facts together, with other minor ones not mentioned, but dependent upon the same state of exaltation of the faculties, are to be found *recorded,—not as produced by magnetic agency, and produced at will,*—but as the spontaneous products of *nature herself* in ordinary or natural somnambulism; magnetic action, therefore, has only *facilitated the manifestation of identical faculties*, and simply claims the merit of applying these faculties for the relief of suffering humanity.

In my own experience, I was called some years since to witness a phenomena of this kind, in a young lady of the neighbourhood; I recognized them as catalepsy in a very severe form,—tried various remedies which were useless, and contented myself at last, by deciding that they were intractable phenomena, with the cause of which we were thoroughly unacquainted,—and now only regret that I lost such an opportunity for greater investigation. Dr. Darwin and others have recorded similar cases, but perhaps the most remarkable and interesting, because the best watched, are those published a few years since by Petetin; these were seven in number and are assuredly very remarkable.

But if so, our position is established; and we may fairly presume to pursue our inquiry into animal magnetism. Still I find a superstitious dread of this inquiry, because we cannot explain the *rationale of the effects produced;*—and because it is said to be an *invasion of the prerogative of mind;* and as I wish to carry my reader's judgment and feelings along with me, I must be permitted to clear away these objections.

It is admitted, that we cannot explain the phenomena; we can only see the effects, but we cannot trace the links of causation,—that is we cannot do so, in the *present* imperfect state of our knowledge. But is it not the fact, that during the last few years, many things have been explained, which were thought to be inexplicable: many things have had their compound nature demonstrated, which were previously thought to be simple and uncompounded; many things have been done, which were thought to have been *impossible;* many things which were objects of superstitious fear, are now objects of scientific and delighted inquiry;—many things which were attributed to the special interference of the gods, and thought to be proofs of their anger, are now shown to be perfectly natural,—subject to established laws,—and admitting of calculation to a perfect nicety;—and may we not therefore hope to drive still further back the boundaries of knowledge, and to find diligent observation rewarded by scientific discovery.

True indeed it is, that we cannot explain *the cause* of magnetic phenomena,—but can we explain the simplest natural events?—Can we say why the wind blows to-day from the west,—why it blew yesterday from the east,—or why it will blow to-morrow from the south, and the next day from the north? Can we explain why water is converted into *vapour* at a certain temperature, or into *ice* at a certain other temperature? And is it not a fact that there are inhabitants of the world, who are in total ignorance of the latter phenomenon, and who would not believe it, if related to them? Or can we finally explain why the bread and meat which we consume at dinner, are first rendered fit for the process of nutrition by that of digestion—are then converted into chyle—carried into the

blood—sent round the system—employed in the formation of bone and muscle, and ligaments, and nerves, and blood-vessels, and all the various secretions,—and finally brought back again to the stomach in the shape of nervous influence, to enable it to continue its unwearied round of function? we cannot in any one instance;—but if so, what right have we to ask for an *explanation* of other natural phenomena, before we have even given our attention to their investigation?

Again, the processes of magnetism are said to be an *invasion of the prerogatives of mind;*—and many excellent persons are fearful of committing themselves to the inquiry on this account;—and still more, on account of the corollary which they attach to this position, that this is an *interference with the order of Providence.* These fears proceed from confounding *mind with its organ*,—and from *forgetting the design of magnetism!*

The apprehensive idea thus entertained, seems to be, that by some supernatural agency, such an influence is obtained upon the mind, as renders it wholly subservient,—and takes away its power of volition, its freedom of choice, its distinction between right and wrong, and its capacity for choosing good and refusing evil.

Now this position is replete with error; for first, the agency is not supernatural, as has been shown above:—is not *mental*, nor acting through mind, but purely *physical*,—and acting through the body upon the brain, so as to produce a peculiar, but natural though unexplained *condition* of that organ;—during which state indeed, a high degree of sympathy with the Magnetiser is created,—a sympathy which like many *other good things* may be *abused*, but which in itself, and left to its own influence, produces a valuable exaltation of the faculties of the

mind,—enlarges its power of discernment,—purifies and exalts its moral sensibilities,—and defines more strictly, even than in the waking state, the boundaries between right and wrong;—thus augmenting the power of the *organ* of a well regulated mind, and therefore *in itself* essentially *enlarging* instead of *contracting* its prerogatives and privileges.

Even this irrefutable argument need not have been adduced, had it not been for the common habit of confounding things so essentially different as animal magnetism, and lucid sleep-waking. For *without the latter* the former *has an independent existence;* and this *fact*, as well as its design of *usefulness*, has been frequently forgotten in the inane desire of following out curious inquiries in Psychology.

It should ever be remembered, that the *design* of magnetism, is to relieve the sufferings of humanity; and this design remains *unaltered*, however it may have been mixed up with the phenomena of Clairvoyance, and thus associated with *truths and errors*, which in a subsequent part of this work, it will be our business to separate. Enough has been said at the present time to show the groundlessness of the apprehension of the most timid, and the most conscientious;—and to declare, that in the hands of the *good*, Magnetism is one of the boons of Providence,—which though it may be perverted in the hands of the wicked, is not even then more mischievous than opium, and some other similar agents.

Admitting however, that it is *capable of perversion*, is an argument not for *laying aside*, but for *restricting* its employment, so as that it should be always under the direction of medical men:—not that we would claim for medical men an exemption from all evil propensities; but

that we claim for them a superior knowledge of physical relations, and a better power of discrimination as to the mode, the degree, the extent, the frequency of administration of magnetic remedies :—and we believe too that the remedy is less likely to be misapplied in their hands, because first, as a body they are as exemplary in their feelings and principles as any other body of men similarly placed,—and because as they *live only* by the opinion of others, reputation is dearer to them than life, and the loss of that reputation is fatal to their means of subsistence. Nobody is afraid of trusting in *their hands* the administration of poisons ;—nobody is afraid of admitting them into the bosom of their families :—on the contrary, none but themselves are so thoroughly acquainted with family history, or so frequently intrusted with family secrets ; none therefore so proper to be confided in, with the direction of magnetism,—the practice of which, we shall by-and-by see, is so carfully surrounded with barriers, as to render it *all but impossible* to overstep the boundaries of propriety.

CHAPTER III.

MODE OF REASONING ADOPTED IN TREATING THE SUBJECT.

In prosecuting the present inquiry we wish it to be understood, that though we may occasionally endeavour to explain some of the phenomena presented to our notice, and to show their analogy, or even identity with other *natural* facts, yet we do not intend to propound any general theory of magnetism ;—there are at present so many features about it which are inexplicable in the existing state of our knowledge, that the part of the wise philosopher is yet to accumulate his facts, and extend his observations, and endeavour to classify them as he proceeds, in order that he may ultimately possess a fund of reasoning, from which general inferences may be drawn.

It has been said by our opponents, that magnetism does not in general act upon persons who are in good health, and that on those whose health is deranged, its influence is by no means *uniform ;* that it disturbs some while it tranquillizes others; that it generally accelerates the respiration and circulation, while in other rarer cases it renders their movements more sluggish ; that in some it occasions involuntary twitchings of muscular fibre, while in others it gives rise to a state of cataleptic rigidity, differing however from ordinary cases of Catalepsy, in that the muscles so *fixed,* not only retain their

position till that position is altered, but admit not of change, and remain rigid till *unmagnetized*:—and that it often produces cataleptic slumber, and in a few instances gives rise to *lucid somnambulism*.

Granting that these varying conditions may be *apparent*, do they yet form any objection against magnetism? Is it not constantly the case, that the effect of remedies is influenced by the state of the constitution at the time? Is not the same *absolute* temperature cold at one period of the year, and hot at another? Does not opium *increase* the irritability of one, while it diminishes the excitability of another? Does it not produce sleep with one, and unconquerable wakefulness with another? Do not precisely the same mental emotions quicken the circulation and the respiration of one, while with another they drive back the sluggish blood to its citadel the heart, which has great difficulty in relieving itself from the oppression? Is not the nervous system of one excited, of another depressed, by the same mental and physical agents? Is not one cheered and calmed, another agitated and depressed, by green tea? Is not one dismayed and rendered powerless by difficulties which are absolutely necessary to arouse another to energetic exertion? Does not every medical man find, that the agency of his remedies is altered by constitution, and even by variations of the *same* constitution at different periods of life, or under changed circumstances? And why then are we to ask for uniformity in the effects of magnetism, when we do not find it any where besides in nature's ample boundaries; and especially when it is allowed on all hands, that agents upon the nervous system, are less within our power of observation,—and are more subjected to variations, and are less within the scope of our knowledge, than any other influence?

But this does not forbid our researches, though it may render them more difficult. In attempting to classify the results which may come before us, it is obvious that we should endeavor to select those cases, which possess the greatest amount of affinity. Now the points on which these cases all agree *may be obvious*, and our task is then easy:—but they *may be the very opposite*,—they may be denied by some and affirmed by others, and then our task becomes exceedingly difficult, to trace out and define the properties or circumstances in which they *all agree*, from others in which there may be great variety of approximation to this agreement,—or from those in which they absolutely and widely differ.

In conducting this process, such is the imperfection of the human mind, and such its love for anticipation, that the inquirer is almost sure of fixing beforehand upon some one point of fancied agreement, and setting out upon the investigation of the cases, with this *prejudice* in his mind: the effect will obviously be, that the direction of his search receives its bias from this one phenomenon;—that he no longer looks at the *whole* of the circumstances, but searches after this phantom of his own creation, and seeks to make the phenomena bend to his preconceived opinions, and thence comes the disposition to hasty conclusions,—to generalization upon insufficient data,—and to hazardous inferences from the *supposed known* (the true offspring of prejudice) to the *really unknown*. It cannot but be seen at once, how injuriously this must operate upon any attempt to *extend* the boundaries of knowledge, because it takes up a conjectural position *within* them, and from this point, seeks to draw inferences for circumstances, and events, and properties, and influences, which are far removed *beyond* those boundaries.

It is true, that so great is the uniformity of nature's operations, as to create a strong tendency, and a most fascinating temptation to believe, that the truths *actually before us*, may represent the shadows or images of truths completely hidden from our view; and therefore an almost irresistible leaning to draw inferences from agencies before our eyes, to those which are beyond the reach of sensible experience. Admitting this temptation however, we must ask if we are quite sure, that we are really acquainted with the causes of the phenomena before us? and even if we can answer this *question* in the affirmative, are we quite sure, that we are so acquainted with the unknown properties and circumstances, as that we shall be enabled to detect their coincidences,—their analogies,—their differences,—their varieties,—and their degree of uniformity?

But *if not*, how dare we venture upon conclusions, without a more extended acquaintance with the *source* of the phenomena before us? The inability to do so, in no degree diminishes our *conviction*, that some real analogy does exist, though we may have failed to discover it,—and that generally, from our too great precipitancy;—it is a proof only of the feebleness of our own powers,—or of the mis-direction of our researches:—the certainty that there is a *right path*, is not diminished by our having taken a *wrong one*;—and our own perplexity arising from the dense fog which obscures us, only adds to our anxiety to trace out that right path:—the only effect upon a truly philosophic mind will be to excite a more diligent search after those characteristic circumstances, which *may* indicate the real points of comparison, and *from which*, by the guidance of analogy, we may securely reason from the known to the unknown.

While, however, we claim for the present reasoning, that it is of an *inductive character*, we are bound to admit, that writers on this subject, have frequently forgotten the sober paths of investigation, and have occasionally diverged into speculations of the most extravagant character, which they have sought to obtrude upon the credulity of mankind, as genuine magnetic histories and theories. Yet, in what branch of physiological, and especially of psychological learning, shall we find the absence of similar vagaries, the production of enthusiastic imaginations, unsubdued by the modesty, uncharacterized by the caution, and untempered by the judgment of true Science.

The present inquiry, however, is not limited to the bare investigation of facts, as if it were incapable of rising above that sphere of knowledge, which is distinctly within the reach of the senses:—for it is manifest, that the study of the *causes* which *precede* and *produce* the physical phenomena, involves also the highest degree of abstraction, and the exercise of intellectual associations, the most widely remote from the *evidence of sense*:—and requires a great degree of tact to *discover*, and of sober judgment to *combine*, so as to form a ground-work for safe induction.

This principle which is common to all unexplored sciences, except to those of the exact character, is more particularly operative in researches on magnetism, because of the apparently capricious nature of results, which, according to our preconceived views, ought to be uniform; —and because of the uncertainty of their reproduction, arising it may be, from our ignorance of the little circumstances which may interrupt the harmony of the sequences. And yet, events apparently anomalous, and seeming like *absolute interruptions* of the uniformity of Nature, *may*

be so only, because of the OBLIQUITY which has been given them by passing through our imperfect organs,—or because we have not yet reached a sufficiently extended view of the entire system to which these *apparently disjointed facts* are really attached as *essential* and *harmonious*, and *indispensable adjuncts*.

We freely admit, and we deplore deeply, that the powers of the human mind are limited;—and that in nature, there will ever remain mysteries unsolved, which will baffle the diligence of the best-directed inquiry:—but we contend, that such admission is not to operate as a *barrier against*, but as a stimulus to, further investigation; that it by no means assumes that we have reached the ultimate point of research;—and still further, that we have no right to affirm that we *have ever reached that point*, because that which is impossible to ourselves, may be possible to others;—and even that which is to-day impracticable to any effort of human Genius, or human industry, may be practicable to-morrow,—either from a renewed or increased effort,—or from new rays of light having broken in upon us, by accident or association.

It is for the indolent, the prejudiced, and the narrow-minded only, to assume, that they have ever reached the boundary of knowledge;—the man of science and research on the other hand, while he laments the feebleness of his intellect and the frequency of his failure, will recollect that nature has conferred no knowledge on her votaries, without much labour,—and he will be stimulated by miscarriage to greater efforts. It is the province of self-satisfied ignorance *alone*, to enshrine itself within its present pale, and to reject any *new* doctrine, simply because it is *new*, and distasteful to the great *thoughtless* mass which moves around us;—and that simply, because it requires

attentive consideration,—and perhaps even the surrender of long established and deeply and fondly cherished opinions.

It has been said that too curious inquiries into the secrets of nature, are impious, and a direct interference with the agency of Providence, and of the *Great First Cause*. If such were really true, we would drop our inquiries at once,—be humbly, be rejoicingly content with the limits placed by *Divine power* to our researches,—and profoundly admire that wisdom, which has given such an amount of intellectual power to man, as to enable him to extend his researches to the present state of his knowledge and no further. But inasmuch as the natural history of man proves incontestably, that he is created for successive intellectual developments;—and inasmuch as the highest rewards are promised to those who have best employed their talents to the glory of God: and further, as the investigation and discovery of *second causes*, only carries us one step backward in the obscure history of *causation*, and still always leaves beyond it, a *Great First Cause;*—and still further, as the glory of Divine Providence is shown fully as much in sustaining, in their proper order and method, the successive links in the chain of Causation,—so far from our inquiries being impious, the further we can extend our knowledge of second causes; the more we can enlarge the circle of physical agency, the more thoroughly do we establish and acknowledge the Divine sovereignty;—and the more do we discover in every physical agent, the simple but efficient traces of His delegated authority.

CHAPTER IV.

GENERAL REMARKS.

MANY years have rolled away, since my attention was first directed to the subject of Human Magnetism, by a highly valued clergyman then resident in my own neighbourhood, who with much secrecy and many a caution, placed in my hands a little treatise which had been given him by an emigrant priest together with some MSS. details of his own experiments on two clairvoyant patients.

I read these papers with interest, but under the influence of prejudice,—a prejudice fostered by my valued friend's caution, and evident belief that these truths could not be intrusted to ordinary hands without fear;—and I satisfied my own ignorance, by assuming that *he* had been deceived; for intentionally to deceive others, was to his mind utterly impossible.

And to this very hour, I ask myself, why this *caution*, —this *secrecy*,—this nervous apprehension of inquiry into a subject, which *if true*, involves a very curious branch of natural history,—a development of psychological phenomena which nought else can give,—and a therapeutic agent of no common power, under circumstances where other medicinal remedies have failed;—and which *if untrue*, requires thorough investigation, that its

fallacies may be proved, and its worthlessness exposed,—and its pretensions cast aside for ever.

Even supposing that it *may be* misapplied, and abused; yet to become acquainted with its power, is to furnish the means of protection against its mischievous agency; and to study its claims as a science, is to place it in the hands of scientific and good men, who will cultivate the power for the benefit of their fellow creatures,—will gradually define its limits and its laws,—and ultimately furnish those restrictions for its employment, which shall preserve it within the circle of the wise and good. But it will be observed, that this proceeds upon the supposition of its being studied as a science, and as a branch of the healing art,—and not for the purpose of *exhibition*, or *amusement*, or *gainful experiment*.

Human magnetism has been aspersed, as the enemy of religion,—the offspring of impiety,—and the decided opponent of medicine.—So far from there being ANY *truth* in these positions, its *unperverted* tendency is to establish and confirm *both*, by enlarging the bases on which they rest, and consolidating their united resources in the relief of suffering humanity. In carrying out these views, however, we are immediately met by this difficulty,—that having fully been considered as an *error* by some, and as an *imposture* by others, the mind is unprepared to receive its doctrines as true, and it becomes very difficult to exhibit its genuine aspect.

Doubtless it behooves those who *deny* magnetism as a fact, and *disbelieve* its doctrines, to investigate in order that they may become *acquainted* with the *former* and the *latter*, before they venture upon continuing their scepticism, or to range themselves with those who deny whatever goes beyond the limits of their knowledge. If they

will do so ;—if they will examine the recorded evidence ; —if they will take the trouble to scrutinize the alleged facts—to sift the sincere from the simulated—and to estimate the mass of truth which remains unscathed, after the most searching investigation, we predict their adhesion to the doctrines of magnetism.

But if they will not inquire ;—if they determine upon shutting themselves up within the circle of their own prejudices and passions ;—even then, we will not despair, but we will earnestly strive to bring before them such glimpses of reality as may perchance awaken some slumbering sparks of the love of truth in their bosom, and gently lead them back to the employment of their reasoning powers.

It has been said that the collision of public opinion discovers *truth*,—and there *may be* truth in this remark as an ultimate result, but it is often a very long and devious course which it previously pursues ;—it is often long before the storms of passion are hushed, and the clouds of prejudice are rolled away, and the clear shining of the sun of truth proclaims the day of unclouded intelligence. For when a great question agitates the public mind, it is not easy to procure for it an impartial examination ; and the philosopher even, finds it difficult to escape from the trammels of prejudice which surround and enchain him ; and should he himself be able to preserve the necessary unclouded vision, it will be almost impossible to secure the attention of impartial judgment in others.

Fully persuaded, however, that the records of magnetism contain an array of proof which no candid mind can refuse to admit ;—and that even the writings of antagonists indirectly support this proof, I am only anxious that

each fact, and each doctrine may be thoroughly weighed, and estimated as it deserves.

There is an acknowledged difficulty in the onward progress of magnetism on account of its having been associated with untruth,—and with so much error, folly, and enthusiasm; inasmuch as *absolute truths*, which have for a time been opposed, because of their being thus *encumbered*, become more difficult of reception than those which have been previously *altogether unknown*. It is easy to see that in the first case, the pursuit is one of *discovery* where the mind is open to receive impressions and the knowledge to be derived from them; and that in the other, it is a warfare, at the ontset of which the mind is bristled in opposition,—expecting to meet at every turn an enemy,—and that the fairest appearances may serve to decoy the unwary, into some impassable defile or some carefully concealed ambuscade, or some destructive mine ready to explode beneath the feet.

Thus the cause of magnetism has been prejudiced by those early histories, in which *real phenomena* were said to have been accompanied by so many incredible circumstances,—and were assumed to depend upon principles so opposed to the established laws of science, that the *unreal* and *adventitious adjuncts* only were remembered,—the sober realities were forgotten, and men of learning withdrew from the study, under a nervous apprehension, that their reputation would be compromised, and that *they* would be confounded with the phantoms thus created.

Then again, in some instances, the sick were reported cured when they were not cured; others described themselves as cured, who had never had any thing but imaginary malady;—and some magnetisers promised effects which they could not produce, and then asserted that they

had been produced,—perhaps sometimes with the intention of deceiving others,—oftener, however, they themselves being deceived, and led away by the ardor and enthusiasm of the moment. All these things threw discredit on the pursuit; it was asserted, that the cures, if established, were no proof that they were consequent upon the treatment: and the public seeing only various extraordinary phenomena, thought and spake of *them alone*,—and altogether forgot the *primary*—the really exclusive object of magnetism, viz., *the relief of malady*.

But the *curative object* of magnetism being forgotten, there arose perhaps very naturally this inference, that since *no good* was to be effected by these very extraordinary processes, they could only be put forward with some sinister design, and then the shortest method for disposing of the question, was to represent the whole as a *system of fraud*. Yet the supposition, that magnetisers *as a body* have had the *intention to deceive*, is so utterly at variance with all probability, that it need not be seriously contradicted. The *only* support which can be obtained for such a supposition, is to be found in some scantily-furnished *negative truths*. It is, however, always to be recollected, that a great number of *negative proofs* are insufficient to destroy or even to undermine *one* well-established *positive fact!*

In reality, magnetism in its origin, is guiltless of any moral injury to society; its only evil has been that of slightly deranging the tendency of the age, whose great leaning has been towards materialism; and of interfering with the pretensions of some selfish pseudo-philosophers who claimed to have reached the utmost boundaries of science, and therefore could not tolerate the supposed existence of valuable knowledge *beyond* their own acquirements. We have cautiously restricted this to magnetism

in its origin, and we have not included the extravagances of enthusiastic men, or the excrescences which have been grafted upon, and confounded with it.

Among the impugners of magnetic agency, there are those who assert that nothing *exists* which is not cognizable to the senses, which cannot be tasted, touched, seen, heard, or felt, and therefore sagely conclude that magnetism cannot exist because they have never seen, nor heard, nor tasted, nor touched, nor felt it; as if this were not the veriest piece of illogical sophistry; as if there were not many physical and vital agents, whose presence could not be told by the senses *immediately*,—but only *mediately* through their effects; as if the presence and action of the nervous influence in the simplest act of volition, could be demonstrated to the senses,—as if the weight of the atmosphere had been ever proven except by its effects, which no *one sense* can perceive, and yet of which, *all* experience at the same time proves the existence.

While we regret that such arguments have ever been employed, we do not object against the opponents of magnetism, provided they will carry on their warfare in a philosophic manner, and without the use of unhallowed weapons. So far from it, we consider it as *indispensable* to listen to, and to weigh well the opinions of those who have contended *against* magnetism, before admitting the principles and the proofs, the truth of which they have been unable to shake. We should indeed wander far from the truth if we blindly trusted to its defenders; but we venture to affirm, that he who will peruse without prejudice all which has been written on this subject, rejecting whatever is manifestly untrue or doubtful, or extravagant, will inevitably be convinced of its power to *relieve many* and to *cure some maladies*.

We restrict this estimate of the worth of the opponents of magnetism to its sincere and honest adversaries; and we exclude from such estimate, all those whose general conduct has been to treat the theory of magnetism as absurd,—to refuse to examine the facts and testimony upon which it is founded,—and to brand its disciples as dupes and impostors. There is *no argument*,—*no sincerity* in this process, though the astonishing influence of self-love has blinded their eyes as to the real motives of their conduct; and its palpable injustice has probably been concealed from themselves by that meteor light of ridicule which they have called up for the purpose of extinguishing, or at least silencing its sincere believers. Few can bear up against its withering influence; they cower in apprehension from its fearful glare; and fewer still can dare to avow their belief in the thing thus ridiculed.

Many observers may agree upon the *facts* submitted to their notice; but when *inferences* are to be drawn from these facts, they will widely differ, because each one reasons according to his peculiar style of temperament—according to his early opinions—his prejudices—his habits—his hopes—his fears—his associations—and his natural calibre of mind.

Perhaps nothing in recent history will better exemplify this position, than the cures said to have been effected at the tomb of the Diâcre Paris, or the Convulsionnaires of St. Mèdard; *the facts* were generally admitted—but the mode by which they were accomplished, occasioned a great difference of opinion,—one class of persons contending for them as miraculous,—another placing them to the score of a heated imagination;—one giving them a religious, and another a diabolical origin, together with every intermediate shade of opinion.

It may be very probable that these cures would not have been obtained in so short a time by the *ordinary* methods of treatment; yet there is no proof that the disease had overstepped the resources of nature and acknowledged art; so that there is no room for supposing the necessity for supernatural agency. And at this distance of time, when the heat of controversy is passed, there is no longer any question about its being *miraculous*. In all these instances, we shall find proofs of a *lively faith* and *strong confidence*, in those who *recommended*, and in those who employed this treatment. These are essentials also in the magnetic cures;—and if we admit the reality of the existence of magnetism, what has been put forth as an objection, will actually become an argument in its support: it will be not unfairly surmised, that the similar phenomena, are due to a *similar agent;* and this will be still further confirmed, by comparing the means employed, and the effects produced in both cases.

Wise men, therefore, ought not to stand aloof from verifying phenomena, which do not *contradict* any known law of nature, and only suppose an extension of those laws, or the development of an interior sense, of which the nerves are the organ. Alas! how different has been their ordinary conduct!—they have first rejected an opinion as *absurd*, and then they have refused to *investigate* its claims because of this *prejudiced* rejection.

The redoubted, because the most philosophic champion of magnetism, *Deleuze*, tells us that he has been considered as *too* cautious; nor does he regret this caution—for although *admitting and believing* in the existence of the higher and more extraordinary phenomena, he is quite careless as to their reception or rejection by others; and is very *anxious* that they should not be curiously

sought after: he is desirous to divest magnetisers of their imaginative flights, and of their love of the marvellous; to define the limits of magnetism as a science of *observation* and experiment; and to limit these within the boundaries of nature's own agencies,—to second her efforts,—to listen to her still small voice, while she unfolds her own workings; and then deeply and candidly to reflect on her works.

It is important that magnetism should be *investigated* as other sciences; that acknowledging the existence of the agent, the modes of its action should be ascertained,—and that the inquiry should be conducted by men whose scientific habits will enable them to collect—to weigh—to discuss—to estimate,—to discriminate testimony, and to adopt or reject it, according to its intrinsic merits. It is, however, to be remembered, that even here is a concealed evil which must be guarded against. While scientific men are generally considered to be free from *vulgar* prejudice, it is a fact that they are liable, in no small degree, to a class of prejudices peculiarly their own, and marked where they do exist, by an intensity and pertinacity which are wanting in feebler and inferior minds.—Prejudice in the vulgar and uneducated, or partially educated, commonly assumes the form of all-devouring and immeasurable belief,—and a yielding up of themselves to the influence of feeling. With the learned, on the contrary, the very antipodes to the former class, prejudice assumes the shape of scepticism,—a doubt as to every thing which is not proven to demonstration,—or which appeals in any way directly, or indirectly, to the voice of feeling or passion, or to the influence of imagination; it is reason alone which is to be attended to,—and an amount of proof is asked for, which is incompatible

with the imperfect state of our knowledge, and faculties; of our acquired stores of wisdom, and of our powers for further acquisitions.

It is one of the prejudices of great minds (for great minds are quite compatible with many littlenesses) to dislike novelty, because it is *new*,—and that perhaps precisely in the same proportion as this characteristic is attractive to little minds: and therefore since the phenomena of *produced and lucid* somnambulism are rare, they have been invested with more than usual doubt. Hence, the very great importance, in order to arrive at *clear* results, to distinguish between the two, from the beginning, and not to confound *magnetism*, whose existence is shown by incontestable proofs, with *somnambulism*, whose features are of a more questionable and protean character, and is a state oftentimes *independent* of, but occasionally developed by, magnetism.

The truth is, that in tracing the history of the relation of facts to their causes, and between themselves, observers have often been mistaken, in their degree and mode of *relation*, either from their being mere *reasoners*, and from their determination to reason before they inquired, or that they had not the required amount of knowledge, to enable them to judge accurately;—or that they were carried away by their feelings.

In order to avoid *all* these errors, it is necessary first to aim after impartiality,—to scrutinize the narrative of facts,—to test what is doubtful,—to separate the true from the false,—and to endeavor to arrange the residual product under some known physiological laws,—always taking care not to confound the cause and the effect as *one*,—and thus to argue in a very limited, but never-ending circle of truism. The *facts* should be compared with other

facts,—judged of, and reasoned upon ; but the reasonings must not precede the careful *record and observation* of facts.

It may be asked, perhaps, *what is a fact?* This question will be answered by the ignorant, as every thing which their credulity can believe ; and by the learned, it will be defined to be any thing within the limit of their *previous knowledge*. Both answers are fatal to improvement ; yet there is more hope that the *ignorance* of the vulgar may be cleared away, than that the *intolerance* of the learned should be *healed ;* the former may perchance be accessible to instruction, but the learned invest themselves with the supercilious panoply of their own pride, and despise and condemn every thing beyond the reach of their ordinary views.

There is one other guide, which should be invoked in the pursuit of magnetic truth, even a spirit of piety and benevolence. For *as* the faculty of magnetising, or of doing good to our fellow creatures by the influence of the will, and by the communication of the principle of life and health to those who need them,—is essentially a gift of God to man, this employment of magnetism should be considered as a religious duty, which requires to be undertaken with consideration and reflection—with an inherent purity of intention,—with a desire to serve God and to benefit those who bear his image.

Hence it follows, that it is a kind of profanation to magnetise for amusement,—or for curiosity,—or from the desire of exhibiting astounding results. Hence the importance or restricting its employment to medical men, and of thus obtaining a guarantee against such errors ;—and an assurance that they will know sufficiently, how to respect themselves, their art, their patient,—to preserve

their own dignity,—and to resist every attempt to deviate from the straight path of usefulness and benevolence.

Hence also, it follows, that it is *useless and mischievous* to magnetise individuals in good health, because first, it is employing a remedy where none is required ;—because it *may* in such cases *disturb* the balance of health ;—and because it is an experiment without a good object, and as such is not to be encouraged.

If we wish only to arrive at truth, we shall willingly adopt this restriction, and bring to the investigation, a deep conviction of its importance : we shall not come with predetermined opinions, and an imagination armed at all points *against* the reception of evidence ; but we shall earnestly wish, that the philosophical inquiry, shall be carried on in the candid spirit of philosophy, and with the desire of receiving truth, from whatever source it may be derived.

Again, it is quite possible to *oppose* as well as to favour the discovery of magnetic truth, and in order to secure the latter effect, it is necessary that the parties concerned in the investigation, should stand in such mutual relationship—not as being each engaged in a curious but ridiculous pastime ;—but as the magnetiser ardently desirous of relieving suffering,—and as the magnetised equally desirous of being relieved.

It is, however, the part of puling credulity alone, to believe every thing which may *seem* to be, even under such favourable circumstances :—and it is the part of half-informed scepticism to deny *apparent facts*, when we are so ignorant of the resources of nature,—and when she has so many ways, to us perfectly unknown, in which may be concealed the truth, for which we are professing to inquire.

To escape from this ignorance on the one hand and presumption on the other, it is right to withhold our opinion till we have dispassionately inquired into the facts and circumstances, as well as into the reasonings upon them, of those who have preceded us :—and until we have done so, though we may prudently array ourselves in scientific *doubt*,—we shall, if guided by the same principle, take care to avoid that amount of *incredulity*, which though it be productive of less injury to science, than its antagonist principle of a too easy belief in the marvellous, is still so serious an error, as to demand our utmost care to escape from its entangling meshes. The result of the judicious balancing of these principles, will be the development and establishment of general laws, which can only be drawn from the observation and accumulation of facts, *sufficiently numerous*, and *adequately observed*.

But it will be said by an objector, that to believe in an extraordinary fact at once, is only the part of weakness and enthusiasm ;—that in proportion as a fact *is extraordinary*, so will be the probability of error, or falsehood on the part of the witness ; that a greater amount of testimony is required to substantiate a suspension of Nature's laws, or any extraordinary development of her previously unknown resources ; moreover, the very things which *add to the strength* of belief in unenlightened minds, are precisely those which *detract from it* in the minds of the well informed,—the one being greedy after the marvellous, the other always suspicious of its reality ;—and that therefore it is impossible to sacrifice our common sense, and the general report of ages, at the gratuitous bidding of a few magnetisers.

We rejoice to reply to an objection thus candidly stated. We admit that the exhibition of too easy credence, is the

mark of *an enthusiastic and a feeble mind*,—but we fearlessly assert, that obstinate unbelief without examination is the evidence of an *unsound mind*. We have before shown, that such is the character of the witnesses as to the facts, and such their agreeing testimony, as to render error to the last degree *improbable*, and falsehood *impossible*;—we have shown, that an over-abundant array of testimony in favor of the facts of magnetism, can be found,—even if these facts were miraculous, and involved a suspension of the laws of Nature:—but we have still further shown, and shall hereafter more distinctly prove, that they do not involve such deviation or suspension; but that on the contrary the facts are deeply laid in the hidden things of Nature,—that they are recorded as natural and spontaneous products, and newly exist in the shape of magnetic facts, only as the development *at will* of their hidden resources, with the laws of which we are still ignorant. Moreover, we contend that the facts are not *miraculous*, though at present they may be inexplicable:—and finally, we do not ask of any one the sacrifice of common sense, but only the *adaptation of that common sense*, without prejudice or prevention to the sober investigation of the facts.

In the practical inquiry into these facts, it is not sufficient to employ the magnetic processes:—for as the results may be *nothing*, or *useful*, or *hurtful* according to the individuals operated upon, or according to those conducting these processes, and according to other circumstances and things, which cannot always be foreseen, because our acquaintance with the physiology of the nervous system is yet in its infancy, it is quite clear that the inquiry should be directed exclusively to legitimate objects on the one hand, and to those experimenters on the other, who have

the judgment to discriminate, and the probity which will enable them to be firm to principle. Such sincere investigators will always be rewarded for patient attention; but the *curious* spectator, will never be *convinced* by the exhibition of phenomena, which contradict his preconceived opinions:—and even the *philosopher* "convinced against his will," remains "*of the same opinion still.*"

There is no good, without its corresponding evil; and the characteristic of the age in which we have rejoiced, and do rejoice, viz. that of seeking after *facts*, has also tended to limit our researches after knowledge,—and an enlarged acquaintance with the boundaries of scientific truth. For these *facts* as they are called, are really the effects of some one or more *concurring cause;*—and the minds of men which have discovered phenomena, the cause and nature of which extended beyond the boundary of their *former notions*, have been too frequently satisfied with throwing them aside as unworthy of further investigation, or as having already reached the utmost bounds of knowledge. And yet however much this *might be* allowed of phenomena, with which we presume to be sufficiently acquainted, it is to the last degree *unphilosophical* and intolerable with regard to those of which we are confessedly *more or less ignorant.*

As yet with respect to magnetism, there is much to learn;—and it presents so many *apparent* anomalies, whose *causation* seems to be entirely beyond the reach of any of the known laws of nature, that they who have studied it most assiduously, are still not safe from the apprehension of mistake. Nor is this wonderful: nor does it derogate one atom from the character of the pursuit, or of those who investigate.

Medical men, above all others, should be the last to

avail themselves of this undefined and uncertain state of things ;—for let them fall back upon their own peculiar science, and let them say, if they can explain *all the facts* which present themselves to their notice. In truth, we must be thoroughly acquainted with all the mysteries of creation, before we can dare to pronounce on the possibility of one fact, and the impossibility of another ;—we cannot even generally trace the *causation* between an organ and its function, although we may presume to be tolerably well acquainted with both :—and even if we were able to do so, with regard to one organ and function, we should have no means of judging, how far, under other circumstances, these may have some direct or relative influence upon some other organ or function in its sound or morbid condition. How then shall *they* unblushingly ask for a greater amount of certainty in the sequences, and of perfection in our acquaintance with the comparatively unexplored phenomena of magnetism ?

No wonder therefore that the converts to magnetism are among those who have *witnessed* its power, while its most virulent opponents are those who have *never seen its effects*, who have obstinately *refused to investigate them*, and as obstinately denied their truth because they were *unable to explain them*. This proceeding involves to the thinking mind, a truly humiliating consideration,—first, as it manifests the limitation of intellectual power,—and next, as it too loudly proclaims the perversion of the moral sense,—and as such, exhibits the grievously wasting effects, which have been wrought upon God's work, and upon that which *He* pronounced to be VERY GOOD.

One thing is certain, that when different persons, at different times, and in distant places, have arrived at the same results—and these results are supported by natural

analogies, that there must be *some truth* in these novel doctrines,—*some things positive* and *intangible*, notwithstanding the mass of error with which they are associated, *may be* so considerable, as to render it difficult to distinguish truth from falsehood, especially if the investigation be abandoned by the wise, and prudent, and well-informed,—and be left to the ignorant, the prejudiced, and the unthinking.

Thus in days which are passed, and especially during the middle ages, *miracles* (so called) were of frequent occurrence, which might easily be accounted for on natural principles. *Now*, we no longer speak of miracles; but if any thing *extraordinary* occurs, we seek to examine first the truth of the facts stated,—and then proceed to *explain if we can*, the peculiarity of the attendant circumstances.

Notwithstanding the progress of medicine, and its dependent sciences of late years, none can deny, how utterly powerless are our remedies against a multitude of disorders, especially against those which affect nervous structure and function; and for this best possible reason, that our acquaintance with both is so limited, so undefined, and so uncertain, that we are unable to form any thing like rational indications, for the relief of their disordered conditions. The knowledge of a disease is more than half its cure;—but if we have almost *no* knowledge, it is certain that our power of administering relief will be very limited.

Yet the highest object of medicine, is to *cure*:—and if under such circumstances of acknowledged failure, any new remedy can be proposed, we should not disavow its *assumed* curative agency, and its consequent assistance in prosecuting this object, till we have proved its faithless-

ness, merely because we are unacquainted with its modus operandi upon that very structure and function, with whose primal condition we are ignorant. Nor is there any reason, why we should *refuse to investigate*, because among the facts alleged by magnetisers, there are *those* which *exceed* the possibility of belief, among many others which are undoubted and undeniable: that error *may* be *mixed* with truth is a grand motive for inquiry, but no palliation of unbelief.

Laying aside, therefore, all these subtleties and follies, let us betake ourselves in the future stages of investigation, to that prudence and wisdom, which when united to modesty, and benevolence, and singleness of purpose, will safely guide us through the darkest route; let us learn diffidence and caution from a remembrance of our ignorance:—let us be animated with gratitude to God, if he has enabled us to obtain the means of affording relief; let us be anxious to proclaim *His* power and not *our own*, and our dependence upon *Him*, and upon *His* strength and wisdom vouchsafed to us;—and while we take upon ourselves to interpret *His* laws, let us implore *His* blessing upon our undertaking, and cordially ascribe unto Him, all the Glory, Honor, and Praise.

CHAPTER V.

ON THE OPPOSITION OF MEDICAL MEN GENERALLY TO THE DOCTRINES OF MAGNETISM.

It is much to be lamented that medical men in general have rejected the facts of magnetism *without investigation*, and have absolutely repudiated its phenomena as *impossible*, because they were contrary to established doctrines. It is, however, unphilosophical to *deny* a fact, *because* it is not supported by antecedent experience, *especially* when it is countenanced by analogous facts to be found *in nature*, although in what we *presume to call without knowing why, an abnormal condition of her functions.* Philosophical doubt is a valuable safeguard to the explorer; but to refuse investigation,—to refuse to attempt to clear up this doubt, is both dishonest and unjust.

And since magnetism in the hands of the ignorant or the designing, *may be* so employed as to compromise the health of individuals,—or the integrity and well-being of the social compact, it is manifest that its practice should be confined to medical men, because of the responsibility of their position in society, and that unsullied character is indispensable to their existence, and therefore affords the best guarantee for its honourable employment. At the same time, *their science* will insure its application to

certain distinctive cases only, and not as a sovereign panacea for every imaginable ill.

By such conduct medical men might destroy the hold which is possessed upon the public mind by unprincipled charlatans; and in the end, doubt and eternally recurring discussion might be dissipated:—but by rejecting the injury, they draw upon themselves the merited reproach of having wilfully neglected the paths which lead to the *discovery* of truth; or of having omitted to follow those paths, notwithstanding the consciousness of their truthful tendencies.

Magnetism rests on a great number of real, or at the least of probable facts:—but its adversaries have generally avoided the *real* question, and have preferred wasting their strength upon speculations as to the *nature*, rather than as to the *phenomena and effects* of magnetic processes. When, however, men of learning, of character, of honour, of high probity, and professional standing;—men who have no interest to deceive, and every thing to lose by dishonesty: when men of such character attest the same facts from one end of Europe to the other,—when they describe the same circumstances, and detail similar phenomena, how is it possible to throw the light of wilful doubt upon their assertions? how is it, that medical men generally, do so tacitly asperse their own fraternity, as they necessarily must do by refusing to inquire? True it is that a great surgeon once said in disparagement of medical authority,—MEDICAL FACTS! MEDICAL LIES!! But John Hunter was not a man well calculated to form a just estimate of professional testimony; the doctrines he propounded were not at first sight admitted,—and his unhappily irascible temperament was easily ruffled and irritated by opposition, and it was in one of these moments

that he uttered the bitter and unjust sarcasm above detailed. But were it *as true*, as it is unquestionably an exaggeration, it would not give to the medical men of the present day, a *locus penitentiæ* for their treatment of the question of magnetism, since this also rests its truth on the testimony of the simple-hearted, unlearned, unprejudiced, and unsophisticated observer, as well as on the finer drawn observations and reasonings of professional and other learned persons.

It is then the paramount duty of the medical inquirer, to allow nothing to escape *his* notice, which *may* add to the perfection of his art, extend his *means* of relief, or contribute to the solace of suffering humanity. Upon this general principle we take our stand :—we assert, that by many credible witnesses, magnetism is announced as such a means, capable of producing, under some circumstances, the most beneficial results :—and granting for one moment for the sake of argument, that all these witnesses may have been *deceived*, and that the whole miscalled science is a *delusion*, yet even this supposition does not warrant our indifference or rejection ; because it may be only that the facts have not been observed with sufficient accuracy :—and the *fact assumed*, that many witnesses have been deceived, affords the strongest evidence that the circumstances observed, have, at least, so much the semblance of truth, as accurately to represent its features to many inquirers : and if so, *what is it which gives that resemblance ?* Is it not most probable, that the system thus observed does possess *some*, though possibly exaggerated truth? In such a position, to search after and to ascertain this modicum of truth, is the part of wisdom, and of honesty of purpose.

The forgetfulness of this great principle, has generally

led medical men to avow their disbelief of magnetism, although they had not studied its phenomena; and their being highly esteemed as men of science, has not preserved them from falling into vulgar error:—and curiously enough, has reduced them to *present in their own persons* some of the higher phenomena of magnetism, *while in the very act of denouncing them*, for they have fallen into a state of *waking slumber*, and *have become blind and deaf, and inaccessible to the several subjects involved in the inquiry.*

This apathy—this cataleptic state of the intellect has been most extraordinary, especially when contrasted with the ordinary proceedings of medical men:—under common circumstances, they do not hesitate to employ the most heroic experimental treatment,—and to administer poison in every shape; but they dare not *conscientiously* place their hands upon their patient with the intention of curing his maladies, and with a fervent and sincere desire to do so.—And yet according to the father of medicine *Hippocrates*, NOTHING should be omitted in an art which interests the whole world,—which *may* be beneficial to suffering humanity—and which does not risk human life or comfort.

CHAPTER VI.

OBJECTIONS TO, AND DIFFICULTIES IN, THE WAY OF MAGNETISM.

It will be well to consider before we advance farther, some of the difficulties, which have impeded the advance of the doctrines of magnetism; and among these we shall notice first, that of making others share the conviction of the reality of phenomena which they have not attended to—which they have neither seen—nor followed—nor studied. The facts are so extraordinary, as to be beyond the reach of ordinary credence: and although we shall presently show that they are not *miraculous*—yet it is admitted, that they are beyond the bounds of our present knowledge, and therefore do not obtain that reception, to which they are intrinsically entitled; for if we reject every thing which exceeds our present comprehension, we *reject* many of the *established facts of nature*, and we put an end at once, to every attempt at enlarging the boundaries of knowledge. Admitting that the *facts* are extraordinary we admit them as *facts*, and we are therefore bound to *investigate*, in order that we may seek to advance science, instead of extinguishing any effort to enlarge the boundaries of knowledge.

The failure of experimenters to produce the *required* phenomena upon certain occasions, when those phenomena were to be produced before witnesses, has been

another obstacle to the progress of magnetism ;—but very unjustly. All we ask is, that the same measure of justice shall be dealt to magnetism, which has been afforded to other scientific questions and pursuits. We are not in the habit of denying the truth of the doctrines of electricity because of the failure of the lecturer to produce the experiments in illustration and proof of those doctrines. We all know that in a certain condition of the atmosphere, and in a crowded room, the air of which is rendered damp by the respiration of the auditors, it is often impossible to succeed :—yet we do not deny the truth of the doctrine, or doubt the honesty and skill of the lecturer.

Who is there, who has ever watched the workings of his own consciousness, and has not discovered that at certain periods he has an aptitude for certain pursuits, he knows not why, and at certain others, an inaptitude which renders such pursuit fruitless and impossible, and yet for this reason does he doubt his own capacity, or the honesty of his purpose ?

What literary individual is there who has not occasionally felt that in his choicest hours of inspiration—when all his energies were best attuned to the pursuit of the object before him, there has been, despite his own will, and in contravention of his own desires, some disturbing idea developed as an involuntary point of consciousness, and this disturbing cause has been so utterly discordant, and alien from the previous object of his delighted inquiry, as thoroughly to destroy the cohesion of his thoughts, and utterly incapacitate him, for the time, for further prosperous study.

Who is there who has looked back upon the history of his own life—who has looked abroad into society—who

has philosophically reasoned upon its elements—or who has watched the history of nations, and of the world, who has not seen that his own best-digested plans and best-calculated efforts have been rendered fruitless by the intervention of discordant causes over which he had no control:—who has not perceived that the best institutions of society have been rendered nugatory—that the bonds of the social compact have been weakened—that the wealth, and the power, and the prosperity, and the peace of nations have been subverted; and that the happiness and comfort, and worth of the whole family of man have been annihilated by the agency of discordant principles over which they had no efficient control? It is then a principle in the very constitution of man's existence, that there will every where be found the operation of discordant and antagonizing agencies which will introduce discrepancy into his best calculated plans of agency:—and the operation of this principle is universal.

Returning from this digression, we apply our principle to magnetism. The *inconstancy* of its phenomena dependent upon certain conditions of the nervous system,—liable to be impaired or altered by causes far less than those which render the atmosphere unfit for the success of electrical experiments,—many of which we *cannot* estimate, but some of which we *can* appreciate—and especially those which develop mental emotion,—*is not surprising,—ought to have been expected in the nature of things*—and certainly ought not to be alleged as a real difficulty in the way of our belief in its truth.—There are individuals whom it is impossible to magnetise, because they want the required *susceptibility*,—just as there are those who are not susceptible of infectious malady,—but who though they may not be so to-day, may become so

to-morrow. There are individuals in whom a powerful will will prevent magnetic agency; and there are others who may be magnetised despite this opposing will:—there are individuals in whom fear, or anxiety, or desire, or the effect of suspicion, or the accusation of imposture, will prevent the success of magnetic experiments;—there are others who can be magnetised in *private*, but not before a public company;—and there are individuals in whom some states of disorder may defeat the best-arranged experiments. Besides, the operator is not always the same; his nervous system is liable to change, and to be operated upon by bodily and mental causes; so that with magnetiser, and magnetised, there are abundant influences, to render the results *inconstant*. And is not this a characteristic of all that we know of the nervous system? and why therefore should we most unnaturally and unscientifically allege this want of uniformity as a proof of decepton? It may be here remarked, as a general rule, that the constitution with the highest order of intelligence and in the best health, is the least susceptible of magnetic influence,—while the feebler nervous systems, and those in inferior health, are the most susceptible; and this is perfectly consistent with our supposition, that *magnetism* is the *medicine of nature*, and consists in imparting the exuberant life of the healthy, to relieve the feeble life of the disordered:—while the strong and healthy not requiring the agency of such medicine, are not susceptible to its impression.

We should draw from this argument the conclusion, that experiments in magnetism should never be conducted for the sake of curiosity,—that they should never be carried on before large companies,—and that they will be most successful, when confined strictly to their legitimate

object—viz., *the relief of disorder;* and when conducted in the presence of the operator, the patient, and one friend, who in the present state of our *knowledge*, but especially in the present state of the science, as regards the obloquy which has been cast upon it, should invariably be in attendance.

If this direction were kept always in view, it would greatly obviate another cause of the little progress of magnetism, that is, a want of perseverance in sincere inquirers, who wish to convince themselves by personal experiments, but who not succeeding at their first efforts, abandon the whole, as having no foundation in truth. But again how pusillanimous—how unphilosophical, is it to be daunted by early failure from carrying on scientific pursuits! And we venture to believe that the cause would not thus be abandoned by investigators, if they did not compromise their character in *public* by continuing to inquire patiently after an El Dorado non-entity:—and if the pursuit could be then quietly carried on, under the shade of friendly privacy.

An extension of the same principle would operate beneficially in another sense, upon an investigator, who is deterred from public inquiry, because the phenomena of magnetism rest on unknown principles, and its manifestations appear to be so eccentric from commonly received ideas, that it requires a high degree of moral courage to avow belief in effects which he may not be able to produce, and is then counted for a fool;—or which if he succeed in producing, he is immediately characterised as an impostor. This unhappy choice of character—knave or fool, dependent upon the avowal of a belief in the truth of certain effects absolutely before his eyes, is enough to

make him shrink from the avowal, and shut his eyes rather than be convinced.

The fact that the greater number of magnetisers and of magnetised are to be found among unscientific and ignorant persons, whose appetite for *belief* is generally in proportion to their profound absence of knowledge; and who have exhibited these characteristics by the absurdity of their publications, and by their close alliance with all kinds of quackery, has also formed a ground of objection against magnetism. It will be easily seen how naturally this arises from the foregoing considerations; while that portion of the objection which relates to the magnetiser, will be immediately obviated, if scientific men will only *occupy* a position, from which their refusal to inquire, has been usurped by the ignorant and the designing.

A very serious injury has been done to the cause of magnetism, by inviting the attention to *magnetic exhibitions* of persons, who are not previously possessed of some principles to guide their inquiries, and to preserve them from the suggestions of ignorance or the illusions of prejudice, or perhaps also the deceptions of the wicked and designing. This is merely to observe, without the possibility of judging:—and an opinion is formed without reason, which when once formed, is defended by self-love,—and persevered in by habit,—and adopted as truth, notwithstanding that it is in fact, the product of prejudice, and erroneous conclusion.

These exhibitions which are thus false in principle become even less satisfactory, from their frequent failure, arising from various causes, as, for instance, from the close atmosphere,—from the blood being imperfectly oxygenated,—and the energy of the brain impaired, and

thought distracted,—and vitality exhausted; added to which will be the distracting agency of many witnesses—of unquiet—of noise—of lights—of expressed incredulity and dissatisfaction,—of the confusion, and preoccupied attention,—and many other easily understood evils.

We notice next, the evil arising, from the mixing up of magnetic phenomena with supernatural agency,—and the ascription of the miracles of Moses, of our blessed Lord, and of his apostles, to the agency of magnetism. We have already shown the folly of ascribing magnetism to *satanic agency:* this is a grave departure from truth, on the part of its *enemies;* but it is far outweighed by the grievous heresy of some of its pretended *friends*, in thus confounding things human and divine, as if they had one common origin.

It is difficult to say, whether we should rather pity the ignorance, or abhor the wickedness and atheism, which can alone account for this departure from philosophic truth, and christian doctrine. That *it is* a departure from philosophic truth, is shown by the absence of all analogy between the objects so compared. *The one* is an *interference* with the laws of nature,—the other is a *development* of those laws:—*the one* is the result of a divine, or a divinely-commissioned agent,—*the other*, the consequence of means (though ill understood) adequate to the effects produced:—*the one* is instantaneous, *the other* gradual:—*the one* is exerted upon animal or spiritual læsions, or absolute organic changes, over which *the other* has no control, while the influence of the latter is confined to functional disorder:—*the one* is accomplished simply by the will without any material intervention,—*the other* only employing the will to set in action, and give energy to the means employed:—in *the one* the cure is certain

and perfect,—in *the other* it is uncertain—often imperfect, often not at all:—*the one* is marked by the exercise of *extraordinary* Divine Power, while *the other* is the mere product of animal nervous energy, directed to a particular object.

To confound causes and effects so diametrically opposite, as possessing one common origin, is so thoroughly unphilosophical, that it can only be found, where the mind has been perverted from the truth of the christian religion, and left to wander in the darkness of infidelity. For thus to account for the miracles of Christ is either to deprive their author of *his* divine character, and to degrade *Him* to a mere human being practising magnetism:—or it is to deprive the christian religion of the evidence of miracles in favour of its truth;—and in both cases to give up the efficacy of Christ's sacrifice, as the Redeemer of mankind—*his* authority as the moral Governor of the universe,—and all hope of a blessed immortality:—in fact, to reduce man to a mere animal, whose life is but a vapour,—whose actions are dependent on his organization, and whose responsibility and ultimate existence, are coëval only with his animal life.

Enough has been written to prove the folly and the wickedness of these assertions;—and it is only necessary to add, that although they may have been made and held by some *magnetisers*, yet that they are not the doctrines of *magnetism*, and that these, as well as the facts which support them, are not opposed to the belief of miracles, because they have nothing in common; while, on the other hand, they afford the strongest possible argument against *pretended miracles* of later days, by showing that the facts which were once considered as miracles by the unwise, *were not such* in reality, and that they were

only the result of the development of a natural faculty ;—since in all the effects produced there is nothing opposed to nature's laws ; and thus sweep away by an effort all the supports of enthusiasm and imposture.

On the question of *imposture*, we have already said enough to show that the supposition, that *magnetisers* in general have conspired to deceive, is perfectly untenable : but it may be asked whether this reasoning is equally applicable to the *magnetised*, and whether *they* may not have been the *impostors*, and their *magnetisers the dupes*. It is indeed true, that credulity is to be found at both ends of the scale of intellect : but it is a little too great an outrage upon common sense to suppose, that the array of enemies which we have before mentioned,—men accustomed to the detection of fallacy in every shape, and whose lives in many instances have been devoted to decyphering the subtleties of human invention, should *all* have been deceived, should *all* have prostrated their intellects at the feet of ignorant imposture.

It has been acknowledged that these phenomena *have been simulated*, and the admission involves the *power of simulation ;* but it by no means allows that the *practice* of simulation has been *general*, or that the phenomena which have been *thus* produced are *identical* with the genuine phenomena of magnetism. As well might it be said, that *all* the current coin of our realm was counterfeit, because some few smashers *lived upon* the proceeds of their iniquity. There would even then be this difference in favour of magnetism, that while the coiner courts the utmost obscurity of retirement, the magnetiser asks for investigation, and submits the result of his agency to the observation of the world.

It is true, that examples have been quoted, and doubt-

less exist, of persons who have designedly deceived: but this does not even *shake*—much less *invalidate* the truth of the solemn testimony of witnesses, who had no interest to serve,—no object to gain in deceiving;—of hundreds and thousands, who had never heard and never read of magnetism,—who knew nothing of its existence, or of its phenomena,—of little children who were too young to deceive, or to be instructed in deception;—also of many respectable men, with a character for uprightness, and probity, and sincerity to support: of many mothers of families, and of ladies old and young, upon whom the viperous breath of calumny dare not light. Surely against testimony of this description, no idea of collusion can be entertained;—and if by the greatest perversion of common sense, it could be suggested for a moment, the impossibility of collusion would be proved, by the calculation of probabilities to which we have before alluded.

This perhaps would be a convenient time for noticing the assertion, which has ascribed magnetic phenomena to the power of *imitation*. One can scarcely comprehend how sober-minded persons can have advanced this objection, which is so easily answered by the fact, that magnetic effects are generally found best, and most perfect in *solitude*, where the principle cannot operate;—and that the best practical magnetisers, *under the direction of their medical friends*, will be always found in the several relationships of the same family,—which again excludes the assumed principle of imitation:—and still further, that the effects being produced upon those who never saw, or heard of magnetism, if they were the *result of imitation*, it would follow that the individual *imitates*, having no *prototype to imitate*, which is equal to saying, that he *does* what is *impossible to be done*. To such a

state of wretched imbecility of *casuistry* are even wise men led by the disastrous influence of prejudice—and the excitement of controversy—and the desire of *victory*—*rectè si possis, sed quocumque modo.*

Again, it has been said, and that too by a medical opponent, that magnetism ought not to be employed, because its very processes produce cerebral disease, closely allied with *catalepsy*. Of what avail is this argument? The only question to be decided is, can it be employed usefully;—and the answer to this question will be given when we come to treat of its curative agency. But leaving the practical decision of the question, let me ask this medical casuist, if he is not in the constant habit of employing counter-irritants, as a mode of relief, and whether the principle upon which he does so, is not that of substituting the agency of one analogous irritation, which he has within his own command, to supersede a more important irritation, which but for these means might escape his control? Let me ask, whether the greater number of his remedies do not produce effects *analogous* with *some other diseases*? Let me ask, if he would refuse to vaccinate, because the disease produced is *analogous*, if not *identical*, with small-pox, whose destructive agency it is intended to supersede? Let me ask, if he would really sacrifice the lives of thousands a year for the sake of supporting this medical subtlety? And still further let me ask him to take an example from another class of remedies, and to say whether he would refuse to employ opium because the effect produced was analogous with sensorial torpor,—or simple congestion of the brain—or still further with decided apoplexy, and other forms of cerebral malady?

It is willingly admitted—though this too has been

urged as an objection, that magnetism may *aggravate disorder* if employed *improperly*, or under circumstances which do not require its curative influence. But has an objection been thus advanced against magnetism, which is not equally applicable to every other remedy? Is there any curative agency, which will not do harm, if employed under the circumstances, which are distinctly opposed to its beneficial influence, in which reason would expect it to be useful? It is clear that this objection applies, not to the remedy, but to the mode of its employment;—and only shows the indispensable necessity of engaging medical tact and discrimination in order usefully to direct, and apply the relief thus offered.

It is quite true, that magnetism may produce injury, if continued too long, and the individual becomes *fatigued:* the very natural consequence will be that of irritability and feebleness, instead of tranquillity, and a gradual restoration to health. Precisely in the same way as if certain tonics are administered to a patient not in a fit state to receive them, or in doses which are inappropriate, the invariable effect is to *quicken* action and *exhaust power*—that is, to increase irritability, and augment feebleness. This would be more fatally experienced, if the sole legitimate design of magnetism be lost sight of, and the love of experiment, and the curious desire to produce remarkable phenomena, supersede that only justifiable design. Success will no longer attend the means; curiosity has been substituted for the higher motive;—intellectual gratification has swallowed up in its omnivorous impulse, all benevolent purpose and moral devotion; and then nothing but evil can result from the too great exhaustion of the patient's nervous system. This, however, is not magnetism, but a monster and an evil parasite grafted upon it.

Perhaps the present will be a suitable opportunity for noticing the *indirect testimony* of Lafond Gouzi, whose treatise was openly and professedly written *against* animal magnetism, but which is eminently characterised by the assertion of falsehood, by the suppression of truth, and by hypothetical and inconsequent reasoning upon these fallacious data. The advocates and friends of magnetism need desire no greater good than the multiplication of such enemies.

We propose to consider the admissions of this writer, which it must be confessed, are considerable, as, for instance, *first*, that during certain states assumed to be magnetic, the exercise of the senses *is suspended*,—that there is talking during sleep,—that external objects are recognized by unaccustomed and unheard of means,—that the patients become capable of exhibiting phenomena which appear to be an exception to the general laws of nature,—that they are insensible to pain,—that they see and hear without the help of the ordinary senses;—that they foresee futurity,—and that they are able to describe remedies for the treatment of their own maladies, and for the maladies of those with whom they are placed "*en rapport*."

As this is the first occasion on which we have used this term, we wish to explain, that it is intended to express the establishment of magnetic relationship betwen individuals; and this relationship must be established, before the phenomena can be developed, in the same way, as there must be a connecting wire between an electrical machine, and the body which is subjected to its influence, or which is employed for the exhibition of the phenomena.

Admission 2d.—Nevertheless, when the facts on both

sides are coolly examined, and the disputes to which they have given rise are duly weighed, it is impossible to dissemble the *great variety of motives*, which might prompt us to wish for an extension of the inquiry ;—or to deny the *consistency* and *authority* of some medical men, who *support*, and even *practice Animal magnetism.*

Admission 3d.—The acknowledgment of *his own personal* knowledge of some *remarkable palliations* obtained through repeated magnetisations, on certain nervous and invalid patients, whom their *medical friends* had given up as incurable : they were not *cured*—but they were much improved.

Admission 4th.—A still greater wonder *attested by many examples*, is the power of producing magnetic sleep, —and of so deadening sensibility, as to admit of the performance of surgical operations, without pain to, and without the knowledge of, the patients.

Admission 5th.—The expression of regret, the Cuvier, and La Place, and other similar men, should be found among the favourers of magnetism.

Admission 6th.—It is allowed that similar phenomena accompany *natural somnambulism ;* thus admitting that real phenomena, previously known and acknowledged, do actually result from animal magnetism.

And yet this so candid writer admitting the transposition of the senses,—the necessity for further inquiry,—the character of those who support magnetism,—its utility as a palliative in many cases, where other means had failed,—its applicability to the performance of surgical operations without pain,—the value of extrinsic, learned, and professional testimony in support of its doctrines—and the reality of magnetic conditions, still unblush-

ingly ventures to deny its truth, and has the hardihood to infer,

1. That medical men, who employ magnetic remedies, *inoculate and produce these natural and frightful maladies ! !*

2. That the effects of magnetism are *nothing*, except upon some nervous maladies,—and then only acting through the medium of the imagination.

So that after all, these "*frightful maladies*" so wickedly produced are *nothing !*—and the suspension of ordinary sense, which allows surgical operations to be performed without the cognizance of the nervous system of the patient, is *nothing* but an effort produced by the imagination. A new, but a very happy influence of this restless faculty !—The question of the agency of the imagination in the production of magnetic phenomena, will presently come before us. Here we shall only say, that we care not if the effect *be* produced by the imagination, if it *be* so, it is an admission, that the effect is produced, and that it is *produced by magnetism :* and that through its agency, there is a development of a *new attribute* of that faculty, for assuredly, however it may hitherto have *heightened* suffering, it never has been before employed, and *employed by the will of another,* in the diminution of suffering, and the alleviation of disorder ! ! !

We have not yet quite done with this author ; for we must notice his inconsistency,—his suppression of truth, —his assertion of falsehood.

1. His inconsistency in accusing the practitioners of magnetism of *exhibiting* to the public gaze, these *extraordinary and monstrous infirmities*, which ought always to be concealed by the veil of benevolence and humanity. We are more than decidedly opposed to public exhibi-

tions: but it is absurd for our author to complain of publicly exhibiting, when he asserts there is *nothing to exhibit;* for either there is *something* or *nothing; if the former*, he dares not give up so valuable a therapeutic agent: *if the latter*, he has no cause for complaint.

2. The suppression of truth.—We shall only mention the case of Mademoiselle Pigeaire, who was clairvoyant, and whom he represents as having been withdrawn by her father from the trial on the successful issue of which depended a douceur of three thousand francs, and that this withdrawal was occasioned by the fact, that the proposed bandage for her eyes was objected to, on the ground of the assertion, that it had in it *perforations* through which she could see—thus insinuating her imposture. Now every body has a right to form his own opinion of circumstances, and ought not to quarrel with Lafond Gouzi for thus asserting all that is bad of Mademoiselle Pigeaire, and admiring the tact of her opponents—although we, on the contrary, should see the straightforward conduct of the *former*, and should consider the *latter* as the most miserable picture of shuffling, and chicanery, and dishonesty, that ever afflicted and disgraced the annals of humanity. Yet we quarrel not with him for this difference of opinion, free as the passing breeze, but for the suppression of the fact that the friends of the somnambulist, offered a prize of *thirty thousand francs*, for any one, who not in the state of magnetic sleep, should with their ordinary senses, be able to *read through Mademoiselle Pigeaire's bandage*,—a challenge that was not even attempted to be responded to. Alas! Alas!—that poor human nature, should be so readily turned aside from truth, by the warmth of controversy!

3. False assertions.—First, that the facts have never

been attested by witnesses worthy of credit ;—that they bear the impress of being clandestine,—of credulity,—of intrigue,—of charlatanism,—of imposture ;—all attributes, which cannot be tolerated by reason, by science, by medicine, and all this from a witness who has just been convicted of the suppression of truth.

And then in order to throw an air of extravagance upon the doctrines, he asserts it as being maintained by magnetisers, that the *magnetised* are *beings superior* to the rest of the human race, as requiring neither senses—nor study—nor science—nor instruction, to be in themselves *superior* to the most scientific medical men,—to say the least, a most cruel and heartless caricature !

And yet this is a sample of the justice and the reasoning with which the opponents of magnetism have proceeded ; and with which they really appear to have acted contrary to the light of their own conscience,—to have wilfully suppressed the force of evidence,—to have stifled the influence of moral principle,—to have assumed a hostile ground, and to have kept it obstinately, notwithstanding every argument brought against them ;—to have audaciously shut themselves out from every proof and every remonstrance ;—to have voluntarily closed their eyes to the truth, and to have wilfully suppressed their convictions ;—to have revived over and over again, every calumny however false, every argument however frequently refuted, which could serve for a rallying point, for their scattered and discomfited supporters : so that they might but protract and maintain the unequal struggle,—and give the shape and the colouring of plausibility to their systematic, but unscientific, and unvirtuous opposition.

But perhaps it will be asked, how it is that so important a discovery, sustained by so many proofs, and sup-

ported by so many estimable witnesses, should not before this, have obtained an established character for TRUTH? To this it may be answered, because its assertions wore oftentimes the aspect of ancient and exploded *error;* and therefore these assertions were too hastily and indiscriminately placed under *this class*, by men of science and medical men, without sufficient investigation. *Prejudiced* by this idea, they have neglected personal investigation, and they have only looked upon the *reviver (falsely called inventor)* of magnetism, as a charlatan—an impostor—an invader of their rightful sovereignty.

Does not experience and history show us, that thus it has been with all great truths, and all discoveries which do not belong to the exact sciences, and admit of physical demonstration, from the beginning of time:—and that while error has gained an easy access to the mind of man,—and often has even won for itself easy and golden opinions, the march of truth has been always slow, and tedious, and toilsome. The present leaning of the human understanding is towards *error;* and therefore, whatever partakes of error, finds in it a congenial soil; but precisely the opposite condition exists in respect of *truth.* The question so early propounded, *what is truth*, is a fair sample of the influence of truth upon the human mind:—and the difficulties, which are thrown in the way of the propagation of the Christian Religion are only an example of the same principle, which has been at work ever since, in opposing all great and valuable truths which have been discovered for the benefit of mankind. The truths of astronomical science,—the benefits of small-pox inoculation—of education—the abolition of slavery—and the researches of geology—will afford a few examples of the same fact.

But again, other persons have been deterred from prosecuting magnetic inquiries, by the exaggerated colouring which has been often thrown over its truths, and made them wear the semblance of falsehood ;—besides that men have sometimes been so led away by their enthusiasm, as really to mistake such semblance for reality. This is unfortunate, and has been often employed to the disadvantage of magnetism by persons who either cannot, or will not be at the trouble of drawing conclusions from large premises. And yet, although one fact,—isolated and detached from a series proves nothing, this *one fact* has been proudly subpœnaed as evidence to overturn the many established and entire series of facts. Whereas if the little influence of this one fact could be multiplied an hundredfold,—still after a hundred similar sequences justly appreciated, it would after all be found inevitable to confess, that there is a *magnetic agency*,—that this agency is salutary,—and that under certain circumstances, and with certain precautions, it would be found as a valuable addition to the list of therapeutic agents.

If the supporters of magnetism *will* speak of its effects as *miraculous ;* if they *will* discover *prophets* in *somnambulists ;*—if they *will* employ magnetism otherwise than for the cure of disorder ;—if they will associate its truths with magical philosophy, the men of science and information will be scared away from the inquiry, and will not devote their attention to it : it will then be handed over to men of ardent and frothy imaginations ;—and thus diverted from its only legitimate objects, its consequences will be nugatory or mischievous.

Much evil has arisen to the cause of magnetism, from hastily publishing *miraculous* cures ;—and this evil has been two-fold—first, assuming a false position for mag-

netism with regard to miracles; and secondly, that the cures, so far from being perfect, have turned out to be no cures at all. Experience has had its usual effect in augmenting the wisdom of mankind:—but formerly it was not sufficiently known or appreciated, that magnetism sometimes relieves at once dangerous symptoms, and produces so great an improvement, that the patient thinks himself cured, although the essential cause of malady remains behind, and is only palliated in virtue of the augmented vitality of the sick, in consequence of magnetic communication:—and when this vitality so given has been exhausted, the patient becomes worse than before from the natural progress of the disorder. Nothing can be more natural,—more certain,—more easily explicable; but the opponents exclaim with their characteristic attributes of truthfulness and philosophy,—if cured, it has been by *imagination*, and there was no real disease to cure; if not relieved, there is *nothing* in magnetism:—if afterwards the patient dies, *magnetism destroyed him.* Admirable casuistry;—a cause which has no existence produces his destruction!!

Surely, surely, it is not necessary to excite the *imagination*,—nor to astonish by wonders, in order to fix the attention of the candid upon a discovery whose results not only offer fresh resources to medicine; but also being shown to be within the laws of nature, the *miscalled prodigies* which have formed the groundwork of superstition, dissolve into thin air, like the *morning ghost*, and that before the light of the science of magnetism.

We ought not then to accuse of folly, or madness, or jugglery, those who have observed phenomena which are inexplicable without the clue of magnetism, and therefore ascribed them to that cause. It is a matter of unfeigned

astonishment, that philosophers have not shown a greater anxiety to examine a doctrine which is not opposed to any known physical principle, but which classifies, explains, and replaces in a natural order, phenomena which have usually been considered as beyond the boundaries of ordinary science.

It is not difficult to understand the prejudice which was excited among medical men, at its revival by Mesmer, associated, as it then was, with many extraneous adjuncts and effects, which manifestly led to disorder; and as it was placed in the same cadre with the convulsionnaries of St. Medard, and intimately commingled with the extraordinary, and sometimes apocryphal phenomena of somnambulism. By these circumstances, the minds of medical men were estranged from observing legitimate results, and they have as a body set themselves in array against these effects, and endeavored to prove them false, instead of attending to their simple and curative agency. It must be said, in justice to the so-prejudiced medical persons, that by nature and position, they live and should live in the sphere of medicine,—the sphere of their usefulness,—and that they are but partially acquainted with collateral sciences; and therefore become very sceptical as to the relation of facts, which, in their very nature, do not admit of a comparison with the objects of their every-day acquaintance, intertwined as these ought to be with all the best affections of a benevolent heart.

But magnetic action and somnambulism are both admitted as *facts:* and these actually do possess similar and corresponding facts *within* the range of their own science:—and therefore *the novelty* being solely their production under the influence of the will, the inquiry is not made for facts, *analogous facts:*—since the object is

to prove the utility, and applicability of these facts in the curative treatment of disease,—and to become acquainted with all the various ways in which they may be employed; —the principles are admitted, but the consequences must be proved, which leads us to consider in detail this essential particular.

CHAPTER VII.

ON THE APPLICABILITY OF MAGNETISM TO THE RELIEF OF MEDICAL AND SURGICAL DISEASE.

This division of our subject, will lead us to consider, *first*, the susceptibility of different individuals to be affected by magnetism, for it is obvious that this property must limit and define its agency;—secondly, its more ordinary effects upon the physical system; and thirdly, its employment as a curative agent in medical and surgical treatment.

In considering the susceptibility of different individuals, we may I think establish one general principle, that it is in proportion to the *irritability* of the nervous system,—its *easy mobility*, rather than its *liability to impression:* and this is particularly shown, by the augmented susceptibility of persons whose health is weakly. Among those who are the least susceptible are men in strong health, in the prime of life, and with cultivated intellects, in whom of course we have a large development of the *antagonist principle to irritability.*

Thus, women are more susceptible than men, because of the much greater mobility of their nervous system;—they are more so at the period of adolescence and of puberty from the very natural accumulation of irritability at a period of considerable action, before the powers of the

constitution have been thoroughly developed and established;—they are still more so, if at this period, there happens any disturbance of the constitutional functions, which throws disorder over the whole system, and increases irritability,—and they are even still more susceptible, if they should have been attacked by hysteria, or any other of the numerous class of nervous affections. It should be remarked, however, that persons so easily affected, do not always become *lucid somnambulists*;—this is a comparatively rare phenomenon, and seems only to be found in certain peculiar constitutions, which doubtless under favourable circumstances for such disordered function, would become the subjects of catalepsy, *natural* somnambulism, &c.;—so that we should say, the susceptibility to magnetic impression depends chiefly upon the *irritability* of the nervous system: while the development of lucid somnambulism depends upon its predisposition to catalepsy, or other similar disorder.

This receives corroborative evidence from the fact, that children are not readily susceptible;—that is, not in any thing like the same proportion of cases, and for this plain and obvious reason, that their nerves, though susceptible to impression, have not become *irritable*.

Another fact in proof of this position is, that the susceptibility is greatly increased in emaciated persons, who have been enfeebled and exhausted by chronic disease. Although it is possible that the susceptibility may be greater in *all thin* persons, because of the nerves being more thoroughly exposed, yet it is manifest that the principal agency is upon the *sick*,—and obviously, because their nervous irritability is increased by exhaustion,—and because they are requiring a supply of that vitality which it is the object of magnetism to communicate.

This *susceptibility* to impression and increase of *sensibility* is accompanied, during the state of clairvoyance, with a very remarkable exaltation and augmentation of power in the faculties of the mind, and thus leads to the development of phenomena which are puzzling, and in the *present* state of our knowledge *inexplicable*. The more or less complete abstraction from the realities of life, depends upon the more or less complete subjugation of the faculties to the agency of magnetism.

Although the phenomena of magnetism *may* be produced in the presence of many, and of large assemblies, yet it is not *here* we are to look for its choicest developments;—a certain degree of distraction is produced by the presence of many persons, and the mind is not so easily, nor so completely isolated from real life, and from surrounding objects, as when few persons are present. Besides this state of spiritual development is one which is easily impaired; the most susceptible to impression is easily led astray, for the faculties developed by magnetism, are not supernatural—are not perfect:—the wisdom and the knowledge of the somnambulist are not *superhuman;* they are under the fearful agency of the imperfection, which impresses every thing human, and they are easily disturbed; nothing can be more rational, and yet this imperfection has been absurdly put forth as a test by erring mortals, by which to try the *truth* and *validity* of magnetic phenomena. As well might it be put forth as a test of *organic life*, that every function should be carried on *perfectly*,—or of *spiritual life*, that no imperfection should attend any one of the manifestations of mind.

As *all* individuals are not alike susceptible to the impressions of magnetism, so also, *all* are not capable of producing them. And this is dependent upon a difference

of physical power,—the greater or less prevalence of exuberant vitality:—and also upon the moral condition of the magnetiser, in whom the chief requisites over and above that of sound health, are an active desire to do good,—a firm belief in the power of conferring it,—and an entire confidence in the possession of that power:—added to which their should be patience inexhaustible, and untiring perseverance.

The power of communicating this exuberant life has been denied and derided by many, as if there were *really* any thing extraordinary in it. It has been admitted even by contagionists, that actual *contact* is not necessary for the communication of disease, provided the healthy individual be susceptible, and be placed within a certain sphere of approximation, so as to receive the emanations from the *sick;* and why should not the same law be applicable to the emanations given off by the healthy, with the full purpose and intention of succouring the diseased.

Besides the susceptibility of impression, which we have noticed as being necessary in the subjects of magnetism, there should also be one principal condition, viz., *want of health*, and a *passive* submission to *magnetic agency*. It is *not necessary*, that he should be an enthusiastic believer in its influence;—it is *not necessary*, that his imagination should be highly exalted;—but it is *necessary* that he should not *resist*, and be hostile to the magnetic agency;—all that is really required, is passive submission. A *slight* state of disordered function is not desirable, and sometimes it exerts a disturbing influence;—it is *best*, that the powers of life should have been impaired and broken by disease: and if *this were the case*, a little incredulity would be no great harm;—it would, however, present in the healthy, a serious obstacle to the influence

of magnetism.—And *this* too, is often alleged against the reality of magnetic phenomena ;—as if these phenomena were universal,—and as if they could be found apart from the conditions necessary to their existence.

It has been objected, that those only are predisposed to the exhibition of magnetic phenomena, who possess a lively imagination, great nervous excitability, and tendency to *cerebral disorder* in some shape or other. But what then ?—It is not contended that magnetism is a universal panacea : but it is asserted that there must be, as in every other deviation from the ordinary course of nature, proximate, predisposing, and exciting causes. The contention is not as to the nature, the extent, or the existence of those *causes ;*—the question is not as to the perfection of the science,—or as to whether error may not be mixed up with truth :—but the question is one of *fact*, as to whether the alleged facts are worthy of investigation,—as to their asserted applicability to *any* forms of malady,—and if so, as to the precise forms of disorder to which the remedy is applicable.

Before concluding this section, we ought to say that the agency of magnetism is not unlimited. There are some organizations which appear entirely insensible to its effects ;—and we find in this avowal, only a parallel observation with that which is recorded by medical observers, viz., that while there are some constitutions morbidly susceptible to the agency of particular remedies, there are others, in which the same remedy has no power, and this may exist at one period, and not at another ;—for a remedy which has agreed admirably, and produced its expected effects at one time, will at another altogether disappoint expectation.

As it is with medicine, so also with magnetism, some

disorders are cured without the intervention of their respective agency, by the simple, unknown, unaided processes of nature. And this should be an established axiom:—there is in nature a conservative power, which ever seeks the restoration of disordered function;—and remedial agents, whether medicine, or magnetism, are required only for cases, in which the resources of nature prove inadequate. Instead of this being an objection, it is, in point of fact, the very position on which magnetism rests, for there can be no necessity to impart life, where the quota already possessed is adequate to maintain its own equilibrium.

The agency of magnetism will always be limited by circumstances, if medical men refuse to take it up as a study,—or to employ it as a means of cure, in those cases in which their discriminative judgment shall point out its applicability:—nor can it be anticipated, that the scattered facts of magnetism will be woven into a system, or made really available, till they have been assorted and consolidated by medical investigators; and till *they* have brought to the investigation, their knowledge, their perserance, and their unprejudiced observation;—till in fact they have brought to bear upon this question their general character for unbiassed inquiry.

We shall now notice some of the general effects of magnetism, and its alleged injurious consequences, before we consider its application to the treatment of surgical or medical disorder. It would, however, be right to acknowledge, that some patients effectually magnetised have seemed to derive *no benefit* from the process:—others have experienced a relief more or less marked;—others have obtained a diminution of pain, or a restoration of strength without any permanent benefit;—in others, the

paroxysms of epilepsy have been singularly retarded, but not cured;—and in others, there has been complete restoration, even in cases of which the primary aspect, and projected result, has been inauspicious.

In this general sketch we have the history of medicine and an epitome of medical experience. None but quacks speak or think of universal agents, and universal success;—our position is precisely that which is applicable to all other medicine:—it *has* a remedial agency—and if justly and properly applied, it will have precisely the same results as *above described*, which might have been taken from the case-book of any intelligent physician, as to any one of his remedies,—or even to all of them.

It has been asserted by Bertrand, Fouquier, and others, that magnetised water will arrest vomiting:—but this too has its limits, since it is inapplicable to every kind of vomiting. There can be no question, that in the magnetic state, magnetised water is distinguishable from common water;—if so, it must be by its having become a magnetic agent,—and then, in those cases, when the vomiting depended upon feebleness of the stomach—upon deficient vitality—upon too great irritability, it is easy to understand how magnetised water should be useful;—but if the vomiting arise from an oppressed, or non-digesting stomach, or from the presence of offending food, or bilious accumulation, then it will be inapplicable. The same reasoning and experience apply to magnetic processes, as to magnetised water.

Sometimes the effect of magnetism is incomplete, and it does not succeed in producing *quiet sleep:*—this, however, seems indispensable to its doing good, for without this, there is no real recruiting of animal life; the imperfect sleep is distressing—there is often dreaming, and

a greater amount of fatigue and exhaustion, than if the remedy had not been applied. This again affords another parallel with medicine: obtain a *perfect* effect from opium, and the patient is benefitted,—let it be *imperfect*, and the patient is shattered. Exhibit tonics when the patient is feeble—if there be no point of local inflammation, strength will be increased: but if there be some point of local irritation not dependent upon relaxation, not removeable by tonics, strength will be lost every day. So in a case not suitable to magnetic agency, and where that agency is imperfect, the fatigue and exhaustion will often terminate in convulsions, or disordered muscular movements;—that is, the nervous system has *not* been soothed; it *has* been irritated, and irritative notices are sent to the locomotive muscles, which contract irregularly, and despite the will, and afford a beautiful illustration of a well-known law.

As to the magnetization of food, of trees, &c., these assertions would involve curious researches which, in our practical work, we really dare not stop to investigate.—In the treatment of many persons together, the magnetization of trees, or other inanimate substances, may be useful: and the facts are not inconsistent with the general laws of magnetism. If we were to go into the inquiry, the question of a magnetic *fluid*, and of the peculiar character of that fluid, must come before us, and must occupy more time than we can spare;—all we should now say, is that the one sole object of all these processes is the greater convenience of transmitting the benefits of magnetism, which have been said to consist in renovating life—invigorating the constitution—restoring tone to a weakened, but not disorganized viscus,—and impressing upon the blood, and other fluids of the constitution, such

a salutary movement as shall give harmony and energy to every department.

A remarkable effect of magnetism, is the recollection of circumstances, and the revival of impressions long since past, the images of which had been completely lost to ordinary memory, and which were not recoverable in the ordinary state of the brain. All the sensations which we have ever experienced, have left behind them traces in the brain so slight as to be intangible and imperceptible under ordinary circumstances ; and while new impressions are constantly received and superadded to the former store ; and these are again developed and presented to the recollection, when the brain has become isolated from exterior circumstances and impressions, and retires into itself. The same thing is often experienced in *dreaming ;* reminiscences of realities long since past and forgotten, are renewed in the state of sleep, and even the images of former *dreams*, of which the association with reality, if existing, is so feeble as not to be traceable, are renovated in dreams with a vigour and correctness which are astounding, and oftentimes with a consciousness of their dreamy original. The same phenomenon has presented itself in a patient now under my care, who has suffered for years from attacks of an epileptiform character, and who during certain stages of his malady has experienced in a most remarkable manner, this recollection of circumstances, and revival of impressions long since past.

It has been said that vomiting has been produced by *simple water* exhibited to a patient under the influence of magnetism, simply by giving the patient to understand that he was taking emetic tartar. This effect, though common, is not *peculiar* to magnetism, for the same condition will be produced in the ordinary state, and doubtless

is occasioned by an effect upon the nerves of the stomach, conveyed through the channel of the imagination. We should be very careful to separate effects which are common to magnetism and other states, from those which are the simple and unique result of the former exclusively.

So also by the *same influence* individuals placed in a *magnetic circle* will seem to enter into somnambulism, but not so *really*, for they *will awaken at the slightest noise*, showing that they are not isolated from exterior impressions, but *sensible* to them; in fact, that this too is a product of *imagination*. This, however, gives an opportunity of distinguishing magnetic from ordinary slumber, and affords the strongest evidence *against* the ascription of *magnetic phenomena* to imagination as their cause, which we shall presently have to consider.

Other symptoms, as spasms, convulsions, &c., may be fairly ascribed to the peculiar irritability of the nervous system of some individuals, and are not to be considered as the general, or legitimate result of magnetic treatment.

Disbelief of the patient in the reality of the effects to be produced is always an obstacle to successful magnetization; precisely in the same way, as want of confidence in a medical man, or distrust in the value of the remedies exhibited, is an obstacle to successful treatment; and for the same reason:—two impressions are necessarily made upon the nervous system, the one salutary, or medicinal—the other distrustful, fearful, sceptical:—to say the least, the one *neutralizes* the other: more frequently the one *supersedes* the other, and the disorder continues, or increases. Thus the zealous believer will be cured, while the unbeliever will not be relieved:—not because the effect produced was through the imagination, and imaginary

in its nature, but precisely because the one is susceptible, while the other is opposed to magnetic treatment. It is also to be further remarked, as an unfavourable circumstance, if the patient *very earnestly desires* to experience the effects of magnetism ;—for this pre-occupation of the mind will often prove a hinderance to the reception and development of magnetic processes ;—just as the existence of one morbid state is oftentimes a hinderance to the development of a more important morbid condition, till it has run its course ;—an ordinary example of the well-established medical doctrine, that two maladies cannot run their course at the same time, in the same system.

Hence it is desirable that the patient should not too curiously look into his own sensations, or try to fathom the process to which he is submitted ; but that he should passively yield himself to the agency, without opposing the wish or distracting the attention of the magnetizer,—or even *exciting his own.*

Ricard has found in a very few cases, which must be considered as quite exceptions to the general rule, that the faculties instead of being brightened by magnetism, have seemed to become more *stolid*, and less susceptible to impression, so that memory, judgment, reason, seemed annihilated ;—in fact, that the intelligence of the individuals was gone,—and that as an expression of life, they retained nothing but a physical passiveness. It is not difficult to explain these phenomena, first by the original stolidity of the subjects,—and by their position not being over suitable to magnetic agency ; viz., they wanted the *irritability of the nervous system*, which is indispensable,—and their physical health was unbroken—so that they were not suitable patients ; and the effects of a medicine exhibited à contre temps, produced none of

those effects which it would have done under suitable circumstances.

Thus then we conclude that magnetism is a remedy, which God has given to man to assist him in curing himself and others when suffering from malady ;—that it consists in the communication of the vital power of *one man* whose vital forces are energetic, to another in whom they are deficient; and that its efficacy depends upon regulating, directing, and energizing the resources of nature. It is to be employed as an *auxiliary to medicine*,—not as a sovereign remedy applicable in every case—not as an exclusive agent—not as superseding ordinary treatment, but in aid of such treatment :—at the same time, it is to be allowed, that there are cases, where the ordinary resources of medicine have failed, and which have been relieved in an extraordinary manner, and even cured by magnetism. On the other hand, magnetism will sometimes fail altogether ; it will not cure every malady ; abundant experience has evinced the contrary, and the reason has been shown ; the relief which it does give seems to be to aid the general conservative resources of nature,—and not to consist in any *specific* agency upon the peculiar state of disorder.

It is time that we now paid some attention to the *alleged evils of magnetism*. And first, we attack at once the most serious charge which has been brought against it, viz., that the *magnetized* becomes so attached to their *magnetizer*,—so completely subjected to his influence,—so thoroughly obedient to his will, that the remedy may be very mischievously employed towards the more susceptible sex ;—and that it may be so employed to the most diabolical of all purposes.

So grave a charge must be seriously met. In the first

place it must be allowed to be *possible;* but in the same breath it must be asked, what perfect thing is there under the sun? What good thing is there which does not admit of *abuse*, and which has not been repeatedly *abused?* Can we fairly argue against the use of any agent from its abuse? And is there any one of God's gifts to man, which if improperly employed, does not produce evil, and ultimately involve him in ruin? Who would argue against intelligence, because the excitement of genius has produced insanity? Who would undervalue religion, because exclusive views on the subject have overturned the integrity of the brain? Who would declare the light and warmth of the sun to be an evil, because it had occasioned in some few instances the coup de soleil? Who would pronounce against the merciful and beneficial agency of a thunderstorm because it had destroyed *trees, cattle, human life?* Who would forswear the comforts of a fire in January, because fire did *every day* destroy comfort, habitation,—*life?* Who would pronounce against food and wine, because both, if *improperly taken*, produced the most serious moral and physical disorders? So neither must we pronounce against magnetism, because, though a good in itself, it admits of perversion.

But again, magnetism confers no power of mischief, in this particular respect, which was not previously attainable by other means, in the hands of wicked persons, and especially through the instrumentality of opium;—and who ever thought of opposing the exhibition of opium by medical men, for the cure of disease? Therefore, *on this account*, we are not called upon to oppose magnetic processes employed for the cure of disease by medical persons, and we ask no more.

Still further, we *have* considered the evil application of magnetism as admitted without *reservation:*—we did so for the sake of argument; but we must now envisage the *practical truth.* In order to the production of this evil influence, we must have the concurrence of two wicked persons. Perhaps this is scarcely likely to happen;—and admitting that the *magnetized* is not previously depraved, the influence of magnetism is such as to *exalt* every virtuous sentiment, to an extent that the slightest attempt to undermine the delicacy of its tact, is met by *opposition*,—instantaneously breaks the charm of the magnetizer,—and his influence is gone for ever. There are instances on record, where this exalted sensibility has been the means of *recalling* to the paths of virtue, those who had deviated from them;—and there are abundant proofs, that in magnetic somnambulism, the slightest approach to indecorum, has been met, and resisted, and resented as it deserved. In fact, there can be no doubt, but that the legitimate influence of magnetism is to exalt the sentiment of virtue, and to afford the best possible guarantee against its improper application.

Admitting, however, that such were not the case; and that magnetism endangered its easy misapplication, and that the chances were in favour of such misapplication,—do we not possess the means of preventing such irregularities,—and in point of fact, are they not particularly prevented? These consist,

First, in the restriction of the practice to medical men;—not that we presume to claim *for them* a GREATER share of moral propriety naturally, that belongs to others of the same educated classes;—but that it is indispensable to their success in life, that they should be of unspotted character, and unsullied reputation.—Take away these

attributes, and where are they?—No longer admitted as the friends of families,—those who are the depositaries of family secrets more than any other men,—no longer considered worthy of trust,—no longer received into family confidence,—their means of subsistence annihilated,—and themselves outcasts from society:—so that if magnetic processes were confined to medical men, there is the best possible warranty for their *moral* as well as their judicious application.

Secondly, it is a standing rule with medical men, that whenever any delicate inquiries are to be made into the health of the female economy, the presence of a female friend is requested, not surely as a guarantee from impropriety, but as a homage due to delicacy of feeling, and to the sacred bonds of society:—therefore in the processes of magnetism, which admit of abuse, the same prudent medical men would invariably require the presence of some friend of the patient, male or female as might be most convenient or agreeable—some portion of the same family—father, mother, brother, sister, and so forth.

Thirdly, still further, though magnetic processes should always be under the direction of a medical man, there is no reason why such medical person should be the *magnetizer*, and there are many reasons why he should not, especially as it would occupy too much of his time, and limit his usefulness. And under his instructions, the actual practical application of magnetism, may be as well carried out by any of the above-mentioned relatives, or by any friend of the patient.

And thus ends the dreaded moral evil, which we have thought it necessary to combat thus in detail, because it is one of the most favourable weapons employed by the enemies of magnetism:—we turn now to their evils.

It has been asserted that the manipulations employed are not sufficiently decorous,—and that the magnetic processes are a violation of decency, to which no pure mind, *will*, or *ought* to submit! How pitiable a view does this objection give us of poor human nature!—That any persons under the influence of prejudice, as to give up truth, and virtue, honour, and character, to bring themselves to make an assertion so utterly false; the fact being, that NO *manipulations are required;* and that a few passes with the hand, without touching the person, will be sufficient.

A more serious objection has been urged against magnetism, as arising from the reports of those *spiritual* somnambulists, who not only hold communion with their *guardian angels*, but are admitted to the *immediate presence* of their Saviour, and of the *Holy Virgin Mary*, and receive from each of them especial gifts of grace:—who almost in the same breath, bring reports of the varying condition of the blessed, the accursed, and of those occupying the intermediate place of purgatory, and are undergoing its expiatory trials.—The absurdity, and folly, and falsehood of such reports, are at once acknowledged; and the fact of their being made by somnambulists is acknowledged. But what then? The attempted inference is, that all the reports of somnambulists must be groundless, *because* these are so. But is there any thing reasonable in such an inference? Does the existence of a morbid excrescence upon the human form, prove that there is *no perfect form in nature?* Does the presence of insanity, show that there are no just manifestations of mind?—Does the existence of a lie, prove that there *is no* such thing as *truth?* Does the caricature prove that there was *no original* to be defaced? On the contrary,

as these very evils prove the existence of the good upon which they were grafted:—so also does these absurd and untrue representations, prove only that the brain, so subjected to analysis, is for the time being in an unsound state:—and that the results are not simply those of magnetism,—but of magnetism distorted by passing through an unsound brain.

But there is another valuable fact which this proves,—or rather a two-fold fact;—first, that the brain when DISTURBED under the magnetic process,—and led away by curious inquiries from its only legitimate object,—viz. the restoration or improvement of health, IS conducted into a wild region of conjecture, where its productions are valueless as dreams:—and secondly, that in this condition, the brain is only conversant with portions of knowledge which it has acquired previously,—and which are now re-produced, with a fantastic grouping perhaps,—but still produced from the store-house of memory; as for instance, the reports above alluded to, would not have originated from a *Protestant mind*,—unless under peculiar circumstances to be hereafter considered.

It has been said, that magnetism *improperly directed*, is capable of producing much mischief;—and that it might even occasion *death itself*, if employed to paralyze, or more properly to fix in cataleptic rigidity the muscles of *respiration;* or that it might develope *insanity*. And who doubts it? Who doubts that a remedy improperly used, may be productive of much evil? Is there *any* valuable remedial agent to which the same rule does not apply? If, however, this be admitted, the consequence follows, that it is an *agent* of considerable power,—and not a system of jugglery as has been stated;—and also, that if being *badly directed* it may occasion so much evil,—so being

judiciously applied, it may give rise to much good: always being employed as a therapeutic agent, and preserved from the unholy contact of absurd and unwarrantable experiment. Hence therefore the great importance of its being confined to medical men,—and men of character and judgment.

There are, however, some *real dangers* in the practice of magnetism,—and in this respect it bears an exact analogy with the other goods of Providence; it must be employed with *moderation*, with wisdom, and only when required. We have not yet probably arrived at the solution of the questions involved by these considerations, for hitherto medical men have too much regarded magnetism as a chimera;—and they have not tried its curative agency —nor studied its phenomena, which perchance might lead them to its *cause*,—and also teach the limits for its application. The agency of magnetism being to soothe irritability, and to build up a feeble system, it will necessarily follow, that its effects must be injurious, where the system is already too excitable, and where the tonicity of action ought to be enfeebled.—It would seem also, that if the magnetizer were *unwell*, and notwithstanding continued to magnetize, much evil would result to both parties, because the one must part with the energy of life which was important to his conservation,—and the other would possibly partake of the disordered morbid impression

It is confessed also, that much evil has arisen from the anxiety to produce what are called the higher phenomena of magnetism, rather than its curative effect. How many experiments of this kind have been made; and to what have they led? To *nothing absolutely* beyond the astonishment of weak-minded persons, and the frequent discredit of the real curative agent.

When Mesmer revived the practice of magnetism, it was on *the ground of its curative agency*, that he asked for the confidence of others; he sought to appreciate its medical and physiological effects; and though he surrounded it with much mummery, and the paraphernalia of quackery,—it was on its *merits as a curative agent*, that it was referred to the first commission;—and it is by this test, that it must ultimately be tried:—the public cannot decide its merits: they are utterly unacquainted with the means of judging, and with the grounds upon which the decision must be made. Public exhibitions therefore should be discouraged; since, however good may be the intention, the *effect*, is only to throw back the advances of magnetism,—to give an apparent sanction to calumny and falsehood—and to degrade science, by exhibiting its inexplicable arcana, before a curious, and an ignorant multitude.

3. We next consider its curative agency, and we must do so at some length. It is not now a question, as it was in 1784, whether there is a reality in magnetic effects:—these are incontestable;—but whether the effects produced admit of a therapeutic agency;—whether they may be useful in medicine and surgery, and to what extent they may become so. The result of the magnetic strife in its earlier days was not advantageous to the science;—the enthusiasm of its votaries, and the dogged scepticism of its opponents, were equal obstacles to its progress:—the former attempted to prove too much, viz. that magnetism was a panacea for every human physical woe, and thus actually failed of proving any thing; while the opposite party answered this absurd proposition with disdain, and turned their heads another way, when they were asked to investigate the phenomena with their own eyes. The

two parties found themselves in the position of divided adherents,—the one worshipping the sun as the origin of life, and the source of every good,—the other closing their eyes, lest the light of day should fall upon them,—and lest seeing with their own eyes they should be converted and convinced, and obliged to confess their irrational and unphilosophical obstinacy.

There is certainly something very revolting to the pride of the present generation, to admit that magnetism, the simple medicine of nature, can do what science and art cannot effect ;—to give up many favourite theories and plans of treatment,—to lay aside the haughtiness of established doctrines,—and to yield them before the simplicity of a curative action, which each has the power to *impart*, though each has not the skill to *direct ;*—and to revive the practice of thousands of by-gone years,—years which are only dimly seen through the long vista of pity for the ignorance and barbarism with which they are marked ;—and then to allow the practical value of these long-forgotten processes as superior to the present results of science, by re-adopting them.—These are difficulties which require no small degree of moral courage to surmount.

But still, if there be truth in this apparent retrogradation ; if it be the result of sound judgment, and deliberate reflection, and profound conviction, and in very many instances, of conviction forced upon the inquirer, in spite of all his long-established prejudices,—and in spite of his determination to find the dogmas of magnetism untrue ;—it follows, that it is a duty to investigate on the one hand, and to avow honourable conviction on the other.

The proofs of the curative agency of magnetism, may be tested by the following presumed case:—suppose cir-

cumstances of chronic inflammation of the stomach, which has long resisted the agency of medicine, and which is not improving. If under these circumstances, magnetism can give that power to the system which shall enable it to become obedient to medicinal remedies, and to make a successful effort,—and to restore itself to health,—surely none can deny the value of such a remedy. Yet *such* is the reputation we claim for *magnetism*.

We cannot here fail to notice the numerous cases of cure by magnetic treatment as published by Dr. Elliotson. The doctor is no friend or favourite of ours; we differ from him most essentially in many of his views; but no one *who knows his history* can at all *doubt the truthfulness* of his report,—his cases afford primâ faciê evidence of sincerity and truth;—and making all due allowance for the enthusiasm of his character,—and allowing a liberal discount for this infirmity, there yet remains behind unquestioned and indisputable facts, which are as much entitled to credence as any other fact,—and which if disbelieved for want of sufficient evidence, must sap the foundation of all human testimony. We have also had the opportunity of ascertaining from the best possible quarters, viz. those which were prejudiced against him, that more than one of his reported cures, are substantially true: and if so, he is entitled to our belief for the rest.

In these cases, the disorder was evidently in portions of the nervous system;—it was functional only,—and it was connected with debility;—these were therefore precisely the cases likely to be benefitted by this communication of vitality. But what recks it? That magnetism is capable of curing *any* disorders,—that it is a valuable remedy in some cases is all we ask for. We do not contend, that it is a universal remedy: we assert that it is

not so; all we require is, that it be admitted as an addition to our Materia Medica,—and that it be employed when the appropriate indications for its use, present themselves.

But it is said, that it is *only* applicable to nervous disorder. *Only* indeed!—but if confined to nervous disorder, it extends to a class of most intractable maladies. But we have shown that it is not confined to nervous disorder only *primarily*—for it is impossible to separate *secondarily* nervous influence from any form of morbid action. Taking up the idea of nervous disorder *only*, it is a fact, that in the very large majority of these cases, even though there be a considerable amount of irritation, yet debility is the principal characteristic:—for debility commonly occasions morbid affectability,—not only morbid excess of *movement or action*,—but morbid excess of *sensation*,—in other words, *pain* in various parts of the body arising from an excess of disordered sensibility.

In some nervous disorders, there is more or less of general fulness,—or of local congestion,—or of inflammatory action,—or of intermittent or remittent and uncertain irritation, requiring at first, more or less—but generally very moderate depleting measures. The nervous symptoms may be more or less diminished by acting upon the *particular* indications presented by each individual case; and it will be found, that although there may be some *general* features of resemblance, yet that almost every case requires some modification of treatment. It may, however, be taken as a general rule (not without exceptions) that after very moderate depletion, a certain degree of *upholding* is required. Admitting this general rule, it will be found notwithstanding, that adaptations of the rule are required to almost each variety. Thus it will

appear that preparations of iron are useful in St. Vitus's dance—but that they are *useless* in hysterical and epileptic cases. Now these are equally diseases of the nervous system; but it will be seen at once from a consideration of their phenomena, that they are of a very different order:—and practical experience will have taught us, that while the one was almost certainly controlled by treatment,—yet that in the other, in cases of epilepsy, &c., medicine is of very little, very uncertain, very questionable, and only of secondary utility.

Again, we notice another peculiarity in the agency of remedy upon nervous disorder. Thus, quinine and arsenic have been found of signal utility in ague, and other forms of intermittent neuralgia, when the preparations of iron have been utterly useless. Thus, where there are general features of resemblance, there are also peculiarities which minutely subdivide classes into genera, species, individuals, varieties: and, which is very curious, it will sometimes be seen, that these after a time lapse from one to another. Thus, in one of Dr. Elliotson's cases, the *disorder* which had existed in a portion of the system devoted to sensibility, and had occasioned so much exquisite *pain*, was afterwards transferred to a portion of the nervous system devoted to the motory function, and existed as a condition of imperfect epilepsy.

There can be no question, but that these are most untractable forms of malady, rarely yielding to ordinary treatment; and there can be no further question but that magnetism has an extraordinary and greater power, over that peculiar and ill-understood state of the system, which occasions these, and many other nervous diseases. And if we are asked why?—we answer, that we ground this assertion on experience,—and on our belief of the real

affinity which exists between the disease and its remedy, although we are not prepared with an explanation of the method of its operation.

If we were to hazard an opinion which might approach towards a solution of this difficulty, it would be only this —viz., that magnetism being the action of voluntary and benevolent intelligence upon the conservative powers of life, was curative in its effects, in proportion as it communicated to these powers such an amount of energy, as enabled them to restore the equilibrium of health:—but after all, this only teaches the essential character of magnetic *agency*,—and the functions upon which the *agent* exerts its power—and leaves us still ignorant as to the *mode* in which magnetism *becomes this agent.*

The utility of magnetic unconsciousness for the performance of *surgical operations* is one of considerable importance in this part of our inquiry. *The fact* has been established beyond the possibility of any reasonable doubt,—not only with regard to the minor operations,—extraction of teeth, &c. &c.; but also with respect to some of the more important surgical mutilations, as the removal of a breast,—the removal of a limb, &c. We are quite aware that these things have been denied—and it costs very little to deny that which we have never seen;—but we would suggest to those self-willed sceptics, whether it is consistent with the laws of *evidence*—to say nothing of gentlemanlike feeling, or moral principle, to deny the existence of that which we have never seen, simply because we have never seen it? It would be a new, and for the escape of the guilty, an invaluable feature in legal evidence, if an alibi might be proved by the testimony of witnesses who had *never seen him* in a given place, although they themselves were not there to see. In fact, to doubt

the veracity of many credible and respectable witnesses, augurs only extreme ignorance, or an insufficient estimate of the value of moral truth. Should we highly estimate the character of an inhabitant of the tropics, who ventured to give the lie to our assertion, that water became solidified under certain circumstances;—and still further, that in doing so it became lighter, and occupied a larger space, and so strong as to bear enormous weights—and so expansive as to burst the vessels which contained it? Yet the cases are parallel—and we ought not to charge the one with untruth, unless we are prepared to justify the other. Both are examples of natural phenomena, with which certain persons are unacquainted: the existence of similar phenomena, might be arranged in an extended catalogue;—and even over and above this classification, to say that nature has not an extension of her domain beyond the limits of our knowledge, or of the knowledge of any living being, is unspeakably absurd:—and therefore to *deny* what we have not seen, is to proclaim our ignorance, and to incur moral guilt.

But there is a class of objectors, who will not deny the fact, or impugn the intended veraciousness of the observers: they only say, that they have been *deceived*—rendered *dupes* by the *deceit* of the patient, and the wicked design of some one, who has instructed that patient to *subdue*, to *conceal*, and not to *express* his feelings. Now to an unprejudiced mind, we would ask what conceivable motive could there be for all this treason; and is there really any probability—any vraisemblance in such a tale?—We can easily admit that some patients express very little suffering comparatively with others,—that some have a much less *susceptible* nervous system, while others are endowed with much finer and *firmer*

moral qualities to enable them to bear the same amount of suffering.

On this subject we will cite the testimony of Cloquet, because a very high authority in science, and excellent in moral character—and gentlemanly uprightness. Now Cloquet distinctly asserts with regard to the case of Madame Plantin, whose breast was removed by him, while she was in the state of magnetic slumber, that although he had seen some of his surgical patients, who during an operation had not said one word,—uttered one cry,—or made one single complaint; yet in all these cases, their countenances, their movements, their gestures, their compressed lips,—their firm grasp of their own hand, or of some other body, their suspended inspiration, the rigidity of the muscular system, or some other expression, showed the intense effort of determinativeness which was sent to the will,—in order to control the expression of their suffering; all of which told an eloquent tale of their agonized feelings and mental firmness. Not one of these expressions were traceable in Madame Plantin; on the contrary, there was a perfect calm,—a perfect indifference—an absence of all expression, even during the division and (intentional) bruising of the nerves, as if she had nothing to do with what was going on. And all this too, occurring in a most excitable patient, whose nerves were of the most impressible order. And she was afterwards unconscious of all that had taken place. There are similar cases on record in our own country, to which I have not referred, from a desire not to interfere with living names and neighbours, but which are, notwithstanding, of undoubted veracity.

An objection has been taken on other grounds to the absence of pain. It is strange, indeed, to observe the

miserable perversities to which prejudice will conduct its votaries ;—to which the desire of victory, rather than of truth, will decoy its doughty champions. Talk, indeed, of the dupes, and the self-deceived of magnetism ! Even admitting their existence, they would be outweighed, and outnumbered by the philosophic dupes of their own deceptive sophistry ;—for in the one case, there *is* the semblance of truth,—in the other there is not even its faintest shadow. The dogma, for it is unsupported by proof, is, that pain during an operation is necessary to its success :—the system must be apprized of what is going forward in order to assist its curative actions : there are no facts, no reasonings to support this dogma, while both may be adduced for its refutation. There *is* the fact of operations for trephining being almost invariably performed during a state of unconsciousness ; these *are* the facts of success attendant upon operations performed during magnetic sleep :—there *is* the fact that all operations are cæteris paribus successful in proportion to the smallness of the shock which the nervous system receives ;—there is the fact, that after any considerable operation, opium is always given, in order to allay pain and diminish this shock ; and there is the reasoning, that the danger of an operation must depend upon the amount of constitutional irritation which follows it ; that the curative process succeeds best, in proportion as the constitutional irritation is small ; and therefore that the only way of securing the former, and diminishing the latter, is by keeping the nerves quiet, and by saving them as far as possible from painful impression. Surely after this simple statement, we shall hear no more of the *advantages* to be derived from the *pain attendant* upon surgical operations !

In the application of magnetism to the treatment of disease, it is, however, admitted that there has been much exaggeration as to the *extent* of its efficacy—not that the facts may have been falsely stated,—but that in the glow of enthusiasm, extraordinary histories, and unlikely and singular cases have been given, which in partially instructed minds would lead to the conclusion that somnambulism was a feature of every-day occurrence, —and that magnetism was a remedy for every malady: whereas in reality, the former is rare, and the latter limited.

It may be right to state here, although it is anticipating a subsequent part of our discussion, that in magnetic sleep, the patient should not be questioned after his sensations, because the question itself may suggest, and may therefore lead to the reply:—the patient should be encouraged to express his own feelings in his own words. And then it is to be employed as an auxiliary to medicine —not discarding the latter,—and always seeking the direction of a medical person, who will have previously had the candour to examine the subject, and to have satisfied himself of its justice and propriety. *Then*, its principal application will be found in equalizing the circulation of the blood, and in restoring the feeble and exhausted nervous energy. In this respect it is like all other remedies—useful when applicable—exceedingly useful in rheumatism, sciatica, and other neuralgic conditions,— in all functional disorder dependant upon atonic action,— congestion, *chronic* inflammation, and exhaustion;—but not applicable to the higher states of acute inflammation, nor to that amount of organic læsion, which has already led to the destruction of function, and the disorganization of tissue.

In cases of organic malady, over which it exerts no final control, it will, however, furnish some palliative agency, and relieve for a time.

It must not be omitted to be mentioned, that the confidence which the patient feels, is one great means of sustaining vital power, and giving efficacy to the treatment. This fact is admitted by medical men in *their* exhibition of remedies,—and it is still greater in the practice of magnetism, because a greater amount of reliance is developed in the patient towards his magnetizer,—and that chiefly because the latter is radiant with benevolence,—because he finds the pleasure of doing good, and of succouring the wretched, superior to every other consideration; his heart has no room for any other sentiment than love to his fellow-creatures, and gratitude to almighty God:—and thus purified and exalted, the heart becomes in the good man, the seat of every virtuous affection; and hence the practice of magnetism is universally favourable to the development of moral *truth*.

In estimating the recorded histories of magnetic cures, in order to arrive at the full extent of its agency, it is necessary to rely *only* upon relations which have been given by medical men;—not that we would discard as *untrue*, cases related by others,—but we would let them pass, and not take them into the account, because medical men, *if unprejudiced*, are alone capable of judging the real character of the disorder,—the intensity of the symptoms,—and the progress towards cure—as well as to separate how much of alleged improvement is fairly attributable to magnetism, and how much to other causes, and other remedial agents.

And since there is still to be found so much uncertainty in medicine, which has existed as a science for

upwards of two thousand years; and of which the principles founded upon the accumulation of innumerable observations have been unceasingly tested and rectified by new and enlarged, and more enlightened experience: how much greater uncertainty ought there to be in magnetism, which though it may have been empirically practised from the very highest antiquity, has been so practised only fitfully and occasionally,—has attempted to form a peculiar doctrine for itself, only in these later days;—and rests upon a comparatively small number of observations, collected for the most part by *non-medical* persons, and therefore more likely to be led away by appearances,—to be hurried by their own feelings, into erroneous belief—and to have been deceived in the nature of disease—and in the effects said to have been produced; to all which catalogue of evils producing uncertainty of conclusion, may be added yet this one, viz. that of recording only the successful, and passing by unnoticed, the unsuccessful cases.

But as we have already stated; we can afford to throw aside all this doubtful testimony,—and to appeal only to the indisputable facts, in proof of a curative agency which is very great, which, however, be it remembered, has a limit that cannot be overstepped, viz., that it has no bower over organic læsion,—and that however great may be in such cases the temporary improvement, the sick will ultimately fall back, and sink under their maladies, over which magnetism has no ultimate control. It is however something gained, to get time,—to arrest the rapidity of the downward path,—to renovate strength for a while,—to induce sleep where narcotics fail,—to tranquillize the nerves,—frequently to discard pain, and generally to diminish suffering; and such effects we claim for human magnetism.

Before we close this section, we must notice the indirect testimony afforded to the efficacy of magnetism, by a writer who in perfect simplicity,—and in entire unconsciousness of the remedy he was employing, wrote a few years since a history of its beneficial agency; we allude to "Power's New Principles of Midwifery." This is not the place to go into those principles, except in so far as they relate to our present subject. His grand position is that the pain of parturition may be much mitigated by friction:—and under certain circumstances, the whole process may be accomplished without pain, if that friction be properly applied.

We must allow him to speak for himself. "Friction "is, without doubt, beneficial, by exciting warmth in the "part rubbed, and also in affording it pressure and sup- "port; it is probable also, that it possesses a *peculiar* "*ratio operandi*, dependent upon a stimulating action "produced among the nervous *rami of the muscular* "*fibres*,—by their consequent agitation or concussion, "and by which the local or innate irritability (vis insita) "may become so far exhausted, or changed in its quan- "tity, or in its susceptibility of receiving nervous im- "pressions, as to give rise to diminished action or qui- "escence of the moving fibres, with correspondent cessa- "tion, or diminution of painful sensation. The nervous "energy being thus prevented from being expended upon "the part affected metastatically—is determined to the "proper seat of its action, the uterine muscles." It was necessary to quote thus much in order to show, that this writer was in perfect ignorance of the agent he was employing.

The effect of the treatment is thus described.—"The "length of time required to produce the desired effect,

"will be found different in different cases, according to "the nature of the exciting causes:—in some the im- "proper action will be removed *almost instantly*, and "as it were, *by a miracle*, so that a case which has been "protracted for the greater part of a week, under the "most intense suffering without the least progress, has "been happily terminated in fifteen or twenty minutes "from the first commencement of the friction."

Again, "it is a feature of no small importance in the "effects of friction, that those patients in whom it has "been used have in almost every instance recovered with "*remarkable celerity*, although in previous parturitions, "where it was *not* employed, they had *sustained much* "*subsequent illness*, and very protracted recoveries."

Lastly, "experience has proved, that it (friction) is "not so *efficacious when applied with the palm or flat* "*part of the hand:*—the better mode of applying it is, "WITH THE ENDS OF THE FINGERS, applied together, so "as to form the segment of a circle, and moved over the "part to be rubbed, in much *the same way as the sound* "*is elicited from a tambourine.*"

Here then we observe, first the author's ignorance of the remedial agent he was employing;—secondly, his testimony to the immediate effect upon the process of parturition;—thirdly, his evidence to the remarkably rapid recoveries of his patients;—fourthly, his beautifully defined method of employing human magnetism, not with the *palm of the hand*, which would really be the *best frictional agent*,—but with THE TIPS OF THE FINGERS which form the *best medium of transmitting magnetic emanations:*—and fifthly, the independent and irrefragable evidence thus afforded to the power of magnetism, by one who has no idea of the *thing*—who fancies he has

made a new discovery, and reasons as if the whole process and result, were dependent upon friction. Here too at least, there could have been no agency of IMAGINATION.

It has been suggested to me, that if this application of magnetism be true, it must operate materially against the subject in all right-minded persons, and must give great weight to the objection which has been raised against it of being identified with satanic agency, because of its interfering with the original punishment of woman. "I will greatly multiply thy sorrow:—in sorrow shalt thou bring forth children."

This is not the place to enter into a question which would require a reference to anatomical details inexplicable to the general reader,—and yet with the desire which I have to carry with me, the right-minded though scrupulous, I feel that I should be wrong in leaving behind me the objection *unnoticed*.

Let it be remarked then that the original curse, by no means defines the *amount* of sorrow to be sustained by woman, and that magnetism by no means proposes to *obviate* that sorrow altogether, but only to *mitigate* its intensity;—that is, it is a means placed by God in the hands of man for diminishing the sufferings which have resulted from the fall, and as such, it is to be placed on a level with the science of medicine, and with other remedial agents, which are employed for the relief of suffering humanity. It may perhaps be said that this is not a *disordered*, but a *natural process*. To which we answer, first, by the proposition it has been shown to be a *disordered* process, *disordered* by, and the punishment of, sin. And secondly, though we cannot explain these details, we do fearlessly assert, that the *contrivances of nature* to diminish the amount of this suffering are exquisite, and the most beau-

tiful proofs of the goodness, and compassion, as well as of the wisdom of the Almighty;—and that according to the existing constitution of nature, the suffering is diminished, as far as is compatible, with the *upright* female form. Surely, then, we shall not be wrong, if while we adore and admire these contrivances of infinite wisdom and love, we do humbly, and at immeasurable distance, strive to imitate the example of compassion thus given us —and endeavour also, to employ the talents vouchsafed us for that purpose, to the glory of God in the mitigation even of these sufferings.

While this sheet was passing through the press, I have received communications from several quarters bearing upon the subject of this chapter, from which, however, I shall select only two. The first is from a well-known literary lady, who has for years been greatly suffering, and who has been relieved by magnetism. "As for my own ease," she writes, "nothing that you have heard can "be too favourable;—I am for the practical purposes of "my quiet life, *well*." I forbear to quote more at large, because there is good reason to hope, that the whole case, and some very interesting details connected with it, will be one day given to the public.

The only other communication I shall notice is from Dr. Inglis of Halifax, to whom I beg to offer this testimony of gratitude for kindness and courtesy, which I could not have expected. Omitting details of a more personal nature, I proceed to extract from his letter.

"I had an exceedingly good case some nine or ten "months since of an epileptic girl of eleven years of age. "She had been attended for the two years immediately "preceding, by two of the medical men of our town, one "of whom brought her to me, to see what could be ef-

" fected by mesmerism, as he had most judiciously em-
" ployed *all* the usual remedies, without producing the
" slightest alleviation. Her parents also, seeing their
" child gradually getting worse, and her intellect evidently
" getting weaker, instead of strengthening with her years,
" gladly consented to the suggested trial. Mr. Spencer
" Hall happened to be in Halifax at that time, and before
" a committee of medical men, he commenced the expe-
" riment. The girl did not appear to be affected, but on
" arriving at her home, she said she felt exceedingly
" sleepy, and was soon after seized with a most violent
" epileptic fit, more severe than her parents had witnessed
" before :—she then sunk into a deep sleep, and remained
" so till morning—an event unknown to her before. I
" next day mesmerized the child, and succeeded in produ-
" cing the desired effect in about half an hour. She was
" allowed quietly to sleep for about an hour, and then
" awakened, when she expressed herself as much re-
" freshed. Suffice it, this child came to me every day for
" three weeks, and I seldom kept her asleep for a shorter
" period than than that of two hours,—sometimes four
" hours, leaving her during her somnolent state in the
" immediate supervision of some member of my house-
" hold. During the first week, she had only two fits,
" whereas formerly she had had as many every day, and
" from the second week till the present hour, she has conti-
" nued exempt from any attack. As her bodily vigour in-
" creases, so progresses the mental power; and many
" blessings and grateful thanks have I had from the pa-
" rents of this child, who had been reproached by officious
" neighbours, and preached against by their minister, for
" allowing the agency of Satan to be effecting a cure
" upon their girl. The case was altogether most inter-

"esting, and an approving conscience gave me my re-
"ward."

"At the last I could induce sleep in about two minutes:
"but after allowing her to sleep for some time, and then
"awakening her, and re-mesmerizing her, I did not suc-
"ceed ever, under five minutes—once or twice not at all.
"As I wished only the quieting or sedative effects upon
"the nervous system, nothing else was tried in this case,
"save the proving the genuineness of the sleep itself by
"various tests."

I have quoted this case with peculiar pleasure, because it exhibits so simply, and so soundly, the *curative* agency of magnetism. Surely such an agent is not to be despised.

I had also another reason for detailing this case: it is one of those, in which the parents were upbraided with calling in the agency of Satan to relieve the child's maladies. Now independent of the agency of Satan in producing indirectly every form of human suffering, it has been supposed by very many persons, that *epilepsy* was the "*possession*" of the scriptures. By no means participating this idea, yet we take it up for the sake of argument, and illustration. Let us resort to the scripture narrative. We find that our blessed Lord had been casting out a devil, and was accused of having done so by the power of Beelzebub, the prince of the devils. But *He* knew their thoughts, and said unto them, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." "And if Satan rise up against himself and be divided, he cannot stand but hath an end."

We forbear to follow out the argument: its application is too obvious; and we fear to desecrate an authority so

sacred, by descanting upon it in the pages of a literary inquiry. We believe that in every mind not closed against conviction, it cannot fail to be conclusive.

A similar case reached me a few days since, from a clergyman:—and it is not many weeks since a lady was describing to me the agonies of her baby, and its cries for three hours, which nothing would pacify till she *stripped it and herself*, and laid it upon her stomach, when in a few minutes it was relieved, and sank into a peaceful slumber. Here again was a case of unconscious magnetism—and no possibility of the intervention of imagination.

We may then consider as established, the beneficial agency of magnetism, in the treatment of medical and surgical disorders:—the extent to which this is true,—and the varieties of its scientific application must still remain to be determined by the experience of upright and unprejudiced medical men.

CHAPTER VIII.

ON THE QUALIFICATIONS OF MAGNETIZERS.

Before we proceed further, we would very briefly notice the proper characteristics of a good magnetizer ;—understanding by this term, not the medical person who superintends the treatment, but the individual who, under his direction, conducts the magnetic processes.

The most important and fundamental characteristic of a good magnetizer, is on his part the possession of *sound thought*, and of a *firm will;* he must not employ his processes in a thoughtless or careless manner, or they will be unsuccessful; but he must really throw his mind into the duty—must be attentive to what he is about, must wish to do good,—not allowing himself to wander into distant or discrepant scenes—but concentrating his will upon the object before him.

Such must be the qualifications of his head ;—but those of his heart are not less important—and they comprise,—

1. Benevolence of disposition. The object of magnetism, is to restore health and comfort to the invalid,—and to effect this requires oftentimes much patience and perseverance, and self-denial—even the devotion of many tedious and unrecompensed hours to succouring the wretched,—and these sacrifices of personal comfort will

only be made by the kind-hearted. Yet the effects of magnetism will be thoroughly happy, only in proportion as it is accompanied by an earnest desire after this object,—and will possess a value corresponding to the amount of real charity and benevolence employed :—and on the contrary, for very obvious reasons, the results will be almost nothing, where selfishness and indifference form the prominent traits of character.

2. Since, then, magnetism should only be employed to relieve the sick, and where neccssity requires its aid, the entire will should be thrown into this action, for it is the *volition* of the magnetizer, which determines and directs his conduct, and gives a character of intellect and truth to all he does :—an essential condition of a good magnetizer, therefore, is *to will*, which however a very little reflection will show is not so necessary to *produce*, as to *direct*, and *regulate*, and *individualize*, and *govern* the actions of magnetism.

3. The exercise of this will produces *attention ;* and when once united, these become inseparable :—volition gives the first impulse to attention :—attention reacts upon, sustains, and augments the influence of the will and especially prevents its distraction from the one sole and exclusive end of magnetism—viz. the cure of the patient, or at least the relief of his sufferings.

4. The existence of these properties pre-supposes, that the operator has carefully *reflected* upon his object, and has been so far satisfied with his thoughts, as to possess *confidence* in the efficacy of his means ; a property which is a very important motive to action, and doubles its intensity ;—while if he distrust himself,—if he doubt the energy of his means,—if he hesitate, the attention and the will become palsied, and the results are stricken with

the blight of inefficacy, and come to nothing, because the means of pursuing them have not been confidently employed.

5. Indomitable perseverance is another characteristic of a successful magnetizer: it is not enough for him to be animated by benevolence towards his patient,—to believe in the efficiency of his means,—and to feel a confidence in his power of relieving the individual—but he must further be possessed of untiring patience—and of an amount of moral courage and fortitude to meet with and to bear difficulties,—and of stedfastness of purpose, which shall enable him to persevere till every obstacle is removed, and his object is accomplished.

6. Lastly, he must be reflective. A review in his own mind of what has taken place during each magnetic sitting, should always follow such sitting. As with the ordinary physician, so with the magnetizing physician; if he dismisses all thought of his patient, as he quits the threshold of his door, he will not be a successful practitioner: it is only by individual reflection and observation that he can hope to discover, to aid—to direct—to govern—or to sustain the agency of nature.

There are some other qualities, not so directly bearing upon the *practice* of magnetism, which however the magnetizer should possess, in order to insure that steady reliance upon his character, which is so necessary for the satisfaction of friends,—and for his safe admission into the unarmed bosom of the domestic circle.

1. He should be a man of established moral character, of a virtuous, and well-regulated life,—*rigid* towards himself, but *liberal* towards the feelings and opinions of others;—and one who entertains a high respect for all which the order of nature, the established rules of so-

ciety, or the laws of God, require to be recognized and observed.

2. He should be exempt from personal vanity and enthusiasm, lest by his inconsiderate and unreflecting zeal, he should be betrayed into all sorts of follies, and lest in the development of startling phenomena, he should forget the only real object of magnetism as a curative agent.

3. He should be free from impertinent curiosity—a capital moral blemish in ordinary life, but still more so in magnetic pursuits, because the good of the patient is forgotten—the attention of the magnetizer is distracted—and fixed upon any object rather than the establishment of the patient's health: in such cases no satisfactory results can be expected.

4. He should be calm, and in order to his being so, he should be *disinterested;* and with these two properties, though he cannot cure, he will almost certainly succeed in solacing his patient.

5. After what has been said, it is scarcely necessary to insist upon delicacy of manner in conducting his manœuvres—especially since he has no excuse for being otherwise: and if he be forgetful on this point, it can only be from not possessing the qualifications above enumerated.

It is right to add, though without being able to explain the law which governs the arrangement, that different magnetizers possess very different powers over distinct forms of malady,—and also of producing the different phases of magnetic phenomena. This is only to be explained by the peculiarities of the several nervous systems, and their respective *affinities*. That these peculiarities exist, is matter of every-day observation, from the very varying effect of the same physical agents, upon different

nervous systems, and from the ever diversified manifestations of mind of individuals. These relative affinities are also matter of observation in common life; for nothing is more frequent, than to find an acknowledgment of the secret mysterious influence exercised by one person over another; while change the persons, and the one becomes powerless to produce influence, and the other no longer susceptible to impression,—another proof that the laws of magnetism are in fact the laws of nature, which we are called upon to admire, to enforce, and to adore, though we cannot comprehend.

Finally, the best magnetizers will be found in those, who to a strong body and unbroken health, unite a tranquil and abiding character,—a benevolent disposition—lively emotions subordinated to a cool and steady judgment,—a persevering but not enthusiastic will,—activity united to patience,—the power of abstracting the mind, and of easily concentrating the attention—so that in magnetizing they shall think only of the object before them.

In quitting this part of our subject, it may be as well to mention, that with very many magnetizers, after a scèance, there is experienced a good deal of exhaustion, and a feeling of weariness and fatigue. And this fact powerfully elucidates one of our important positions, for how is this weariness occasioned? Simply that there is a diminished vitality from its too rapid expenditure:—the magnetizer has lived in two individuals at the same time, and has imparted of his own vital power to sustain that of the invalid,—and thus experiences the necessary consequence of having parted with what he has the power to recruit, in order to succour the deficient vitality of one whose power to recruit has been lost by sickness.

CHAPTER IX.

HISTORY OF THE CONDUCT OF THE ROYAL ACADEMY OF MEDICINE TOWARDS ANIMAL MAGNETISM;—AND CONSIDERATION OF THE QUESTION, HOW FAR THE POWER OF IMAGINATION MAY BE ALLOWED TO BE A SUFFICIENT CAUSE OF ITS PHENOMENA.

A MORE pitiable instance of the bane of prejudice does not exist, than is involved in the details of that history which we are about to present. Before entering upon the conduct of the academy, it may be as well to glance at the testimony of some early opinions, which bear more or less upon the subsequent history.

In the year 1517, Pomponace, in a work on the causes of natural, yet marvellous facts, after admitting the independent truth of *miracles* performed through the power of God for the establishment of religious truth, *rejects all other miracles*, and treats them as deceptive,—or as effects produced by some *natural*, but hitherto *undiscovered or unexplained cause*. He considers *certain persons* as gifted with the faculty of curing *certain diseases, in virtue of an emanation from themselves, which by the power of the will and the imagination, they are enabled to direct to the sick:* and in order to the full realization of this benefit, the individual so operating should possess much faith,—a strong

imagination,—and an earnest will to cure the sickness—qualities which he considers as not easily found in combination.

Bacon also says that this fascination is the *power and action of the imagination of one man, directed to the body of another*, thus admitting the principle of magnetism, though clothing it in different language, and believing it to be a mental agency from the one, influencing the body of another,—he being clearly ignorant of the magnetic exhalations which are so readily communicable from one strong to another feeble body.

It would be scarcely right to pass altogether without notice, the history of Greatrakes, who is said by George Rust, then Dean of Connor, and afterwards Bishop of Dromore, (in 1666,) to have been a simple, amiable, pious man—a perfect stranger to fraud, and intensely attached to the Anglican Protestant Church. On the same authority, we find, that *by the application of his hand, he drove away pain*, and drew it away from the extremities. He performed some astonishing cures, but did not attribute them to *supernatural agency*, nor *to miracle*, nor *to special divine interposition*. These cures were sometimes slow, and effected by reiterated touchings, and some cases were not *relieved at all*. In the successful cases, he directed those who were cured to thank *God*, not *himself*. In some instances we find that acute pain was *immediately relieved by his touch*. At another time he is said to have drawn the pain from *one* spot—the shoulder for instance; and if these curative tractions were arrested before they reached the extremities, *so was the pain*. These facts are here given as being independent of magnetic theories, and as being long antecedent to the birth of mesmerism.

The reality of these facts is still further attested by the celebrated Robert Boyle, who was at that time President of the Royal Society. That some of the sick so relieved, relapsed after an apparent cure, and again had recourse to Greatrakes, and that some were not cured at all, is no proof against his method of treatment, but strongly supports the position, that the effects were not considered as *divine*, nor attributed to miraculous agency. It was clearly magnetism with its active will towards good,—with the firm belief of the magnetizer of his power to relieve,—and his entire confidence in the efficacy of the means, while his *method of manipulating*, was that of *applying his hand upon the part*, and *employing slight frictions* from above downwards.

Now these are facts, which, existing before the heat developed by the late controversy since the days of Mesmer, are sufficient *in themselves* to make a wise man stop to inquire. And when superadded to the many subsequent facts, it is difficult to understand how the inferences from them can be resisted. Even Virey, one of the most redoubted enemies of magnetism, because one of the most learned and most candid, after taking a review of the earlier writers on this subject, freely admits its existence, because he defines *animal magnetism* to be a term employed for the purpose of *designating a reciprocal influence*, which is occasionally, but not invariably, produced between two individuals, according to a *certain unknown and incalculable harmony of relationship*, either by the *will*, or by the *imagination*, or by a *development of physical sensibility*.

Admitting this first great principle, we can but admire the ingenuity, the perversion of common sense, by which he endeavours to bring the weight of his great talents in

opposition to magnetic truth. He admits that the magnetizers of the present day by no means cling to the theory of Mesmer;—on the contrary, there exists a great diversity of opinion among them as to the *cause of the effects*,—all admitting, however, that the *effects are incontestable*. Admitting, therefore, that the facts are incontestable, of what avail is it to level argument against the fallacious reasonings of the *supporters of magnetism;* the facts are true, say they—the reasonings are false; therefore the doctrines are erroneous. How absurd the conclusion;—when it ought to be,—the facts are true—the reasonings are false; but the facts only *affect the doctrines*, while the false reasonings apply simply to the miserable casuists, and prove only that our knowledge is not yet sufficiently advanced to enable us to establish any thing like principles of science.

Here, however, it may be asked, as indeed it has been asked by our learned opponent, if animal magnetism were altogether *untrue*, how is it that sixty years of discussion and experience,—of sarcasm and contempt, and controversy, have not thoroughly put it down? But if, on the contrary, it be an important truth, how is it, that after so many trials, and so many apparent successes, it should still rest under a cloud, and be rejected, and even branded with imposture, by a great number of the most enlightened individuals?

Will not the history of the world furnish a solution to these questions;—and is it not the fact, that it is useless to combat with prejudice—and that a man convinced against his will, remains of the same opinion still? True indeed it is, that if magnetism were untrue, it *could not* have survived the storms which it has endured, in the last sixty years;—and the fact of its having ridden, not only

unscathed, but proudly as well as safely, ridden through these storms, without the aid of science to direct its course, and simply through the persevering energy of truth and simplicity of purpose, does prove that it is seaworthy, and does excite our admiration, at the untiring fortitude of those who have continued their course through such trials, and holding on the even tenor of their way only the more firmly because of their augmenting difficulties.

The answer to the second question is no less apparent. To speak of things which are admitted to be *incomprehensible*, is to excite a prejudice against their reception in man's proud understanding:—to ask him for the trouble of thought, is a great grief to his indolent disposition;—to tell him there is any thing to know, which he did not know before, is, if it relate to himself, certain of producing a recoil against it;—but to ask him to believe that which is subversive of his previous notions, and tells him of a power of which he can form no adequate conception, is at once to turn him aside from the inquiry;—and thus prejudiced, if he find himself supported by others taking the same views; if he find that unsparing calumny and the severest ridicule have been heaped upon those who have entertained these doctrines; and that *some* instances of fraud have been detected, and that these have been employed to sprinkle the whole series of facts with the mildew of imposture;—and if he find, that medical men in general have stood aloof from these processes, is it wonderful that, without investigation, he should at once reject the whole, as a tissue of fraud and falsehood, of exaggeration and collusion?

Yet the world's history shows that this has been the case with many discoveries, which having passed their

ordeal, have now established themselves as undeniable truths. We will only witness astronomy, and geology, as exhibiting these conclusions in a remarkable manner—and as founded on facts *now* established, but which at an earlier period were branded with all sorts of hard names, and particularly insisted upon as untrue, because of their anti-christian *apparent* testimony.

We cannot resist quoting in this place from the pages of the Quarterly Review, which has just come before us, long since this passage was originally written, but which bears so conclusively upon our present line of argument, and upon the conduct of the French Academy.

" Scepticism," says the reviewer, " is as great a foe to " profitable knowledge as credulity; if investigation is " troublesome or disagreeable, or goes against our re- " ceived opinions, we then are very apt to take refuge in " a flat denial, and thus to discharge ourselves from the " responsibility of inquiry, and the still greater trouble of " having our preconceived opinions disturbed."

" To no portion of the marvellous legends related by " our ancient chroniclers are such observations more ap- " plicable, than to those relating to the aspect of the " heavens. It is scarcely sixty years since, when tales of " stones falling from the clouds, were ranked with the " ghost story; and the tourist (we quote from memory, " but we believe it was Arthur Young) who, in the church " of Ensisheim, beheld the metallic mass recorded to " have dropped from the sphere above, anticipated with " delight, as he described it in his note-book, the univer- " sal applause which would be excited by *deriding* the " dreams of monkish superstition. A stone has fallen " from the clouds, at Luce, in Maine, is the intelligence " received (1768) by the Academy of Sciences at Paris.

"Can any one believe such a fable? No, say the acade-
"micians it *must* not be believed. So they despatch a
"commission, M. Lavoisier, M. Fougeroux, and M.
"Cadet,—to dispel the delusion. The three savans pro-
"ceed to the spot. There is the stone. What is the tes-
"timony of the witnesses? A loud noise has been heard
"in the air; they look up, and behold an opaque body
"descending in a curve, which falls on the soft turf, the
"*lisière* dividing the field in which they are at work reap-
"ing the harvest, from the road. They hasten to the
"spot, and find the stone half buried in the earth, but so
"hot that it could not be touched. Away they flee; but
"returning, when their panic was diminished, they find
"the mass where they had left it, and cool. Now what
"was the verdict of the three savans, M. Lavoisier, M.
"Fougeroux, and M. Cadet? Why, simply, that inas-
"much as *facts* oppose theory, therefore theory must pre-
"vail over facts:—and the academy decrees that this
"stone, having been merely uncovered by the electric
"flash, had been pre-existent in the ground. Matters
"thus continued in the creed of science. No one was
"called to assent to the existence of an aërolithe until
"the 13th of December 1795, when the one meteoric
"stone which fell in Yorkshire, within three fields' dis-
"tance of Major Topham's mansion, at once compelled
"belief. Now the aërolithe excites no more surprise than
"the hailstorm; and the meteoric iron deposited in the
"Museum, demands nothing beyond the passing glance."
—Quarterly Rev., Oct. 1844.

Apologizing for this long quotation, so aptly illustrative of the conduct of learned bodies and their commissions, with regard to the discovery of new facts, apparently irreconcilable with preconceived opinions,—and affording

so admirable a parallel to the conduct of the Royal Academy of Medicine, with regard to the facts of magnetism, we now turn to the history of this science in France, and to the treatment it has received from the scientific bodies.

After the attention had been awakened in Paris, to the cures effected by the magnetic treatment of Mesmer, and more especially by that of his disciple D'Eslon, a commission was appointed in 1784 by Louis XVI., to inquire into its merits, and to report thereon. This report was unfavorable to the cause: but it was not unanimously adopted by the commission, for a private report was made at the same time by Jussieu, one of its members, which, however favourable, was extinguished by the more imposing aspect of the *general* report. Now it is confessed by all parties, that Jussieu had been one of the most assiduous and attentive investigators: and *he* fairly states that he had observed *some facts* which admitted of physiological explanation,—*others* which seemed to militate *against* animal magnetism,—a *third series* of facts, which he attributed to the imagination, and lastly, *those* which could lead to *no other conclusion*, than that of admitting a *particular agent* in their production. The candour of this report at the outset of the inquiry is worthy of imitation.

Not such the conduct of the commissioners generally; for they refused to make the experiments necessary to *acquaint* themselves with the subject before them: they magnetized *themselves*—and as they set out in the spirit of incredulity,—and as a certain amount of belief, or *openness to conviction* is necessary to the discovery of truth, it was impossible that their *pseudo-inquiries* should be successful: their opinions were prejudiced—and therefore from the experiments they *did make*, they inferred

consequences to which those experiments did not legitimately lead. They set out upon their research, with eyes blindfolded by a pre-determination to put down magnetism, and therefore the experiments were framed and made, not with the view of discovering truth, but of annihilating this *new heresy*. And yet, after all, the prejudiced results thus obtained, demonstrated the existence of some *unknown agent*,—an agent of which they voluntarily remained profoundly ignorant—declared it without reason not to be *magnetic*, and attributed to the influence of *imagination*:— so true is it, that prejudice, esprit de corps, and the desire of victory for opinions, however hastily embraced, crudely assimilated, and eagerly and obstinately clung to, exactly in proportion to the inconsiderateness with which they were originally formed;—so true is it, that there are motives sufficiently powerful, to lead astray men of enlightened minds, and we trust of otherwise upright intentions.

The subsequent conduct of the Royal Society of Medicine in erasing from their number the names of certain medical men who had adopted *magnetic views*,—and the unpalliated precipitation with which this erasure was effected, proves even more than *the report itself*, the feebleness of that cause which could resort to such measures of retaliation and persecution, as were altogether unwarrantable and without excuse;—while it at the same time proves the honest conviction of those who would suffer this degradation, rather than deny what they believed to be truth. But party feeling was excited: and here we see exemplified the important fact, that in democratic assemblies, rendered tumultuous by the first wave of discontented emotion, the loudest and the most prejudiced declaimers obtain the greatest ascendancy; the powers

of imitation and of the imagination bias the most enlightened,—deflect their judgment from the sober paths of uprightness and decision,—induce them to listen to the syren voice of passion, and to cower beneath the storm of prejudice,—and lead even men of great merit and character beyond the boundary of justice, under the false but fascinating pretence of supporting the cause of truth and public good,—and of undeceiving and disenthralling that public mind by the influence of their example, however absolute and despotic.

Strange to say, this death-dealing report, and this persecuting agency upon the supposed prostrate foe, did not destroy magnetism, which, in spite of its fiery trial, arose from the crucible, purified perhaps from some of its charlatanic alloy,—and having received a more sterling impression; particularly as it had been dissociated from the magnetic tub, and the convulsive crisis;—and as it was almost immediately allied to magnetic somnambulism.

Whether this state was known to Mesmer, does not appear; it has been contended for that it was,—and that he withheld this knowledge, under the impression, that *too many wonders* would operate against the success of his doctrines. My own opinion and belief is, that it was unknown to the reviver of magnetism. Be this as it may, it was accidentally discovered, as it has been frequently since, by the Comte de Puységur, who had no pecuniary interest to serve,—but whose benevolent heart led him to devote his time, his talents, his fortune, to the relief of suffering humanity.

We have said that this was discovered accidentally, and that it has been so by others;—a remarkable instance of this kind has recently come within my own knowledge. A young clergyman who was quite sceptical on the subject

of magnetism, said one day lately to his sister in a mere joke—"O nonsense,—sit down in that chair, and I will magnetize you just as well as a professor." He had never seen any magnetic processes, but had heard and read something of the mode of operation, and proceeded to make some passes, when after a short time, to his great astonishment and alarm, his sister fell asleep, and continued so for five hours in spite of all his endeavours to awake her. During this sleep, she manifested some of the usual phenomena—could only hear him—got up when he got up, &c. &c. Having heard it stated that persons under magnetic slumber, could distinguish articles touched by their magnetizer, he drew his hands several times over a couple of envelopes previously marked, and then gave them to her among fifty others: she immediately *selected the two*, and rejected the others. Being alarmed at the long continuance of sleep, he at last bethought himself of asking her, whether she should *awake naturally* and *when;*—to which she replied affirmatively, and "in half an hour;" and this took place accordingly and exactly. Now here is a case of genuine unsophisticated magnetism with clairvoyance, and prevision, produced unexpectedly —without design—without the possibility of arrangement —and one which of course converted the sceptic into a believer. What argument can be brought against such a case? None, but to *deny the fact:*—and yet disbelieve this fact, and there remains nothing to be believed.

Nor is it a *remarkable circumstance*, that with some remaining portions of common sense, and the recurrence of similar facts, magnetism persists in spite of the struggle it has been called upon to maintain with the learning and the casuistry of the sceptic, and the ridicule, and the

sarcasm of the ignorant and the vulgar; and that it has ranked among its numbers, *men* of the first water—men who would retain their convictions, for facts only, and would yield to those facts. In truth, give up all the *reasoning* in favour of magnetism, and there remains the power of producing magnetic phenomena; and of curing malady by these means; and so long as these strongholds exist, the cause may be fairly left, and notwithstanding every contumely, it must ultimately triumph.

It must be confessed that the first idea of magnetism did not originate in the mind of its reviver Mesmer, from actual observations of the phenomena produced by certain relationships and influences established between man and man, but from an absurd hypothesis of magnetic emanations. But although Mesmer, like many others, commenced the pursuit of truth, from a wrong starting place; —and although he overlooked much of the powerful agency of the nervous system in certain circumstances, in order to give prominence to what can possess at best, but a very secondary consideration: yet in spite of this error, —and even during the existence of phenomena, which are now considered as adventitious, and unsound;—still there can be no question, that even in this unfavourable position, there was produced such a profound impression upon the system of the patient, as oftentimes to effect the relief, or cure of a certain order of malady. Experience has augmented our knowledge; and we now know that the same curative effects may be produced without risking the same ebranlement of the constitution, and without all those exterior pretensions, which so greatly lead to the ideas of jugglery and imposture.

It is to be remarked that the result of the first commission of inquiry at Paris, though unfavourable, was still

such as to admit the production of magnetism, of certain agencies upon the nervous system, which however were denied to be *peculiar*, and were ascribed to imagination as their primum mobile, only *acting through exterior means.* The *agency* then was allowed,—the only difference of opinion, was as to the *agent*, and this peculiar or efficient influence of the imagination we shall presently consider.

The absorbing events of the French revolution superseded for the most part inquiries into animal magnetism. Meantime, the unfavourable report of the Royal Commissioners had been printed, and most widely disseminated. In the year 1825, however, a discussion was provoked, at some of the sittings of the Royal Academy of Medicine; —some contending for a new commission of inquiry, on the ground that in animal magnetism, as in all other matters, which are submitted to the judgment of erring humanity, new light may be thrown upon the subject by time, and experience, and dispassionate investigation:— and that it is always right to review the opinions of our ancestors, and to test them afresh, whether for confirmation or abnegation, by a new and more rigorous examination.

On the opposite side, it was urged, that the investigation, if proper, was a subject for *private inquiry;* and that the opinion of the Academy should not be asked for, till the truth of the facts, and the soundness of the doctrines had been tested by a great number of experiments and trials conducted in a *private* manner; that it was at best, one of those doubtful results, on which physiologists might and ought to occupy themselves,—and in doing so, to discard first those ideas of the marvellous, which un-

happily had been so thoroughly interwoven both with magnetic doctrine and practice.

The result of this long and animated discussion was, that the subject should be submitted to a new investigation: and the commission appointed in consequence, was composed of MM. Bourdois, Double, Fouquier, Itard, Guèneau de Mussy, Guersent, Laennec, Leroux, Majendie, Marc, and Thillaye, to whom was afterwards added M. Husson, in exchange for M. Laennec. Of this commission M. Husson was appointed reporter: the inquiry was protracted through *six* years, and the report was finally made in 1831.

It is clear that in such a report, we have a right to expect something like deliberate opinion, though perhaps we could scarcely anticipate *unanimity*. Accordingly, there was also in this case, a private report made by M. Double of his own views on the subject, in the same way as, in the former report, a private statement had been made by *Jussieu*. Although the character of these two reporters was very different, and although we should consider the weight of the one as incalculably overbalancing that of the other; yet, for argument's sake, we are willing to place them on the same scale, to give to each the same amount of value, and to reject the testimony of *both* as adventitious,—and to let the respective public documents agreed upon by the majority, stand on their own independent merits.

In this second report, then, the commissioners announce that they have sought only to be exact observers—anxious, intelligent, and cautious inquirers. It would occupy far too large a space in our pages to give the entire report, with its facts and reasoning, which otherwise we should have been pleased to do: as it is, we can only make room

for the conclusions, and add, that the report is distinguished by great talent and impartiality: it does not profess to *explain*—but merely to narrate and to develope: and it avers that the phenomena before them are not more inexplicable than many other physiological and psychological phenomena, or the action of medicine, or very many other facts included within the circle of nature's domain.

We subjoin the conclusions of the commission of the Academy of Medicine appointed to inquire into the magnetic *processes*.

1. The contact of the thumbs or of the hands, frictions, or certain gestures which are made at a small distance from the body and are called *passes*, are the means employed to transmit the action of the magnetizer to the magnetized.

2. These exterior and visible means are not always necessary; since on certain occasions, the will alone, or a mere look, are sufficient to produce magnetic phenomena, even against the will of the *magnetized*.

3. Magnetism acts upon persons of different sex, and age.

4. The time required to transmit and produce magnetic action, has varied from half a minute to a minute.

5. Magnetism does not in general act upon persons in good health; nor does it act upon *all* persons who are sick.

6. During the process of magnetism, there arise some slight and transient effects which are not attributable to magnetism alone; such as a slight degree of oppression—a sense of heat or cold, and some other nervous phenomena, which admit of explanation, without the intervention

of any peculiar agent—such as through the influence of hope, or fear,—of prejudice,—of the expectation of some new and unknown thing—the ennui which results from the monotonous impression of the passes—the silence and quiet which are observed during the experiments—and finally of the imagination, which exercises so great an influence upon certain minds, and certain organizations.

7. Some of the effects observed have appeared to depend upon magnetism *only*, and have not been reproduced without its agency: and these form well-established physiological and remedial phenomena.

8. The real effects produced by magnetism are variable; it agitates some persons and calms others:—generally it occasions a temporary quickening of the breath, and of the circulation,—some very transient convulsive twitches of muscular fibre resembling slight electric shocks,—a greater or less degree of oppression,—sensorial torpor—even sleep,—and in a small number of cases, what is called somnambulism.

9. The existence of an unique character, by which to test in every instance, the reality of the state of somnambulism, has not been established.

10. Nevertheless this state may safely be concluded as existing, when it gives rise to the development of new faculties which have been designated by the terms *clairvoyance*, *intuition*, *interior prevision*;—or when it produces great changes in the physiological condition of the patient, such as *insensibility* on the one hand, *or a sudden and considerable increase of power on the other*,—and when this state cannot be ascribed to any other cause.

11. Since among the *effects* attributed to somnambulism, there are those which *may be simulated*; so also

may somnambulism itself be sometimes simulated, and furnish the means of deception to impostors :

Also in the observation of such phenomena as present themselves only as isolated facts, which cannot be attached to any rational theory, it is only by the most attentive examination, by the most scrutinizing precaution, and by many and varied trials, that the observer can feel secure of escaping from illusion.

12. The sleep produced with more or less facility, and established with a greater or less degree of soundness, is a *real*, but not an invariable effect of magnetism.

13. It has been demonstrated to us, that this effect has been produced under circumstances, in which the magnetized *could not see*, and were *wholly ignorant* of the means employed for its production.

14. When once a person has been thrown into the magnetic sleep, it is not always necessary to have recourse to magnetic processes, in order to reproduce the same condition. A look of the magnetizer—even *his will solely* will occasion the same influence. In these cases, it is possible, not only to act upon the magnetized, but also to produce complete somnambulism, and also to dissipate that phenomena, when out of the patient's sight—and even removed to some distance—and from another room, with the doors closed between.

15. There occur generally some remarkable changes in the perceptions and faculties of individuals, who fall into somnambulism, through the influence of magnetism.

A. Some, in the midst of the hum of confused conversation, hear only the voice of their magnetizer :—many answer very precisely the questions addressed to them by himself, or by others with whom he is en rapport ;—others will hold conversation with all the persons which surround

them:—but it is rare that they hear what passes around them. For the most part, they are completely insensible to exterior and unexpected sounds, such as the noise of a gong loudly struck close to their ear,—the falling down of a piece of furniture, &c.

B. The eyes are closed—the eyelids yield with difficulty to efforts made to open them with the hand. This process, which is not effected without pain, discovers the ball of the eye convulsed and turned upwards, and even sometimes downwards into the orbit.

C. Sometimes the sense of smell appears annihilated. Muriatic acid or ammonia may be snuffed up the nose without producing inconvenience, and even without being discovered:—the contrary, however, takes place in certain cases, and these become sensible to odors.

D. The greater number of somnambulists which we have seen, were completely insensible; their feet might be tickled—their nostrils might be irritated by the approach of a feather; the skin might be pinched to an extent which would occasion bruises; pins might be thrust unexpectedly under their nails, and to a very considerable depth, without their being perceived. Finally we have seen an individual insensible to one of the most painful operations of surgery, and in whom, neither the expression of the countenance, nor the pulse, nor the respiration, could have betrayed the slightest emotion.

16. Magnetism possesses the same degree of intensity, and is as promptly felt at the distance of six feet as of six inches; and the phenomena which it developes are the same in both cases.

17. Magnetic action at a distance does not seem to be successful, except upon individuals who have been previously submitted to its influence.

18. We have only seen one individual fall into the state of somnambulism, during the first employment of magnetism. Sometimes this state has not been fully declared before the eighth or tenth sitting.

19. We have frequently seen ordinary sleep, which is the repose of the organs of sense, of the intellectual faculties, and of the voluntary movements, both precede and terminate the state of magnetic somnambulism.

20. During their state of somnambulism, the magnetized individuals whom we have observed, retain the exercise of faculties which they possessed in their waking condition. Their memory seems even more fruitful and more extended, since they remember all that has passed during the time of their somnambulism, however frequently this state may have been experienced.

21. On awakening, they report an entire forgetfulness of all the circumstances of their somnambulistic state; and on this subject it is impossible to obtain any other guarantee than their own testimony.

22. The muscular powers of somnambulists are sometimes oppressed and paralyzed;—at others, the movements are only constrained, and the somnambulists stagger like drunken men, sometimes avoiding, but at others encountering the obstacles which have been placed in their way. There are some somnambulists who preserve entire the free exercise of their movements,—and others who are stronger, and more active than in their waking state.

23. We have seen two somnambulists distinguish (their eyes being closed) objects placed before them; they have told, without touching them, the number and the colour of cards: they have read words traced out in the hand, or some lines of a book opened at a chance page; and

this phenomenon has occurred when the eyelids were *exactly* closed by the fingers.

24. We have met, in two somnambulists, with the faculty of foreseeing acts of the organism, more or less distant,—more or less complicated.

One of them announced some days, or even months beforehand, the day, the hour, and the minute of the attack and return of epileptic paroxysms; while the other indicated the period of his cure: both their previsions were realized with remarkable punctuality. They appeared to us to apply themselves only to the acts or læsions of their own organism.

25. We have only met with one somnambulist, who pointed out the symptoms of illness of those persons with whom he had been placed en rapport; yet we have made on this point a number of researches upon different individuals.

26. Justly to establish the relationship subsisting between magnetism and the healing art, it is necessary to have observed its effects upon a great number of individuals, and to have conducted every day, and for a long time, experiments upon the same sick persons. This not having been the case, the commission has confined itself to reporting what it has seen in too small a number of cases to venture upon any general conclusion.

27. Some of the sick who were magnetized experienced no good result;—others felt more or less of very marked relief, i. e. one, the suspension of constant pain—another, the return of strength,—a third, a respite of many months from the recurrence of epileptic attacks,—and a fourth, the entire cure of a severe, and long-standing paralysis.

28. Considered as a physiological phenomenon, or as a

therapeutic agent, magnetism should be assigned a place in the list of medical knowledge; and therefore medical men alone should practise it, or superintend its employment, as is actually the case in the north of Europe.

29. The commission has been unable to verify the existence of other faculties, which have been announced by magnetisers, to exist with somnambulists, because they have not met with those faculties. But they have collected, and now communicate facts of sufficient importance as to lead them to think that the *Academy ought to encourage* researches on magnetism, as a very curious branch of psychology and natural history.

Arrived at the termination of their labours, before closing this report, the commission has asked itself, if in the precautions which it has multiplied around itself, in order to escape from all manner of surprise; if in the feeling of constant distrust with which it has proceeded;—if in the examination of phenomena which it has observed, it has scrupulously fulfilled your instructions. What other line of inquiry, have we said, could we have followed? What means more accurate could we have taken? With what more decided and discreet self-diffidence could we have been actuated? Our conscience, gentlemen, has loudly replied that you could not expect from us any thing which we have done. Again, have we been honest, exact, faithful observers? It is for you who are acquainted with us, for many a long year, whether it be in the world, or in our frequent scientific meetings, to answer this question.

Your answer, gentlemen, we anticipate from the ancient friendship of some among you, and from the esteem of all.

We do not, indeed, flatter ourselves that you will entirely partake our conviction of the reality of pheno-

mena which *we* have observed, but which you have neither seen, nor pursued, nor studied, with any among us.

We do not ask from you a blind assent to all which we have reported. We can conceive that a great number of these facts are so extraordinary, that you cannot yield to us your belief:—perhaps, indeed, we ourselves should have dared to refuse you our assent, if, having changed places, you should have announced to us this day, from this chair, these very facts which we had never seen, never observed, never studied, never pursued.

We ask only that you would judge us as we would judge you, that is to say, that you would feel thoroughly convinced, that neither the love of the marvellous, nor the desire of celebrity, nor any personal interest, has influenced our labours. We have been animated by higher and worthier motives, by the love of science, and by the desire to justify the hopes which the Academy had formed of our zeal, and our devotedness.

Who can rise from the perusal of this document, and can dare to assert that the second commission of inquiry of the Royal Academy *condemned magnetism?*

Who can justly escape from its perusal, without admiring its candour, and its truthful honesty; without feeling that its subject *is entitled* to further investigation?

The reporters divide the results of their observations under the four following heads, viz.,

1. Cases in which the effects of magnetism are *nothing*, as with persons in *health*, and with *some invalids;*

2. Cases, and there are many, in which the effects are very trifling;

3. Cases in which the results may be fairly attributed to ennui—to monotony—to the legitimate influence of surrounding circumstances, or to the imagination; and

4. Cases in which, independently of all these causes, the effects are produced by the influence of magnetism alone.

Among other conclusions thus drawn, there is stated the different effects of the same processes on different individuals,—thus proving the reality of these effects, modified according to the different nervous system in which they occur, and according to the reciprocity of the two systems of magnetizer and magnetized. If the effects had been always the same, there might have been some ground for supposing them to be the effect of imitation, or collusive foreknowledge—an evil conclusion which is entirely dissipated by the individual manifestations, according to temperament, health, disorder, good temper, and other mental and bodily changes.

With laudable candour the commissioners distinctly state that the effects *may be simulated.* They aver their belief in the establishment of the *general principles* of animal magnetism: and

They aver their conviction, that magnetism should be placed among the curative agents, and as such exclusively placed under the management of medical men.

In concluding their Report, the commissioners appeal powerfully to their auditors;—they ask if they have taken every necessary precaution to investigate truth,—and to prevent error and deception;—they ask if they *could have done* otherwise than they have done;—if they *could have been* more guarded than they have been, and they conclude by conscientiously answering in the negative; and by averring, that nothing could have been ex-

pected of them which they had omitted. For the honesty, and sincerity, and trustworthiness of their report, they appeal to those who for years had known them in all the circumstances of life. They do not ask for a blind belief in all which they have asserted;—they consider that many of the facts are of a nature too extraordinary to admit of easy credence from those who had not seen them; finally, they ask only for impartial judgment, convinced that neither the love of the marvellous, nor the desire of fame, nor any other sinister motive, had guided their opinions:—but that they had been actuated by the desire to discover truth, by the love of science, and by the sincere wish to justify the good opinion of those who had intrusted them with their office. This Report is signed by Bourdois de Lamotte, Fouquier, Guèneau de Mussy, Guersent, Itard, I. J. Leroux, Marc, Thillaye, and Husson, all men standing high, far above the possibility of deception.

Which Report, then, is chiefly deserving of credit under such circumstances? THAT of men who got to the inquiry with predetermined opinions and prejudiced results,—or *that* of those, who attentive, and scrupulous, and exact, know how to throw aside their own prejudices, and the prejudices of their friends—to rise superior to the calumny and obloquy attached to their pursuit,—to despise the aspersions of falsehood which have been so prodigally heaped upon them;—to brave the ridicule of the many;—to cast away the power and influence of great names—and to avow the honest convictions of their own minds.

If magnetic phenomena are true;—ay, even if they possess the semblance of truth, then are they deserving of accurate investigation; and their *want of truth must*

be demonstrated before the brand of falsehood is affixed upon them :—if they be extraordinary—if they be inexplicable,—and almost exceeding our belief,—*then* is it the more necessary to inquire,—to expose their want of cohæsion if they be inconsequent,—or to extract from them the good, which may possibly be mixed up with much evil and folly.

Above all, the medical men of our own country ought not to stand aloof from this subject, so as to be placed in the rear of the medical men of France, and of the north of Europe. True indeed is it that in our cool calculating temperaments, we are not disposed so much as others to embrace without proof:—yet when we find such men as Hufeland begin as the enemies of magnetism, and yet afterwards courageously avow their conversion, and deliberately record their belief in its truth ;—when the first medical men of Berlin, Frankfort, Vienna, Groningen, &c., have declared themselves its partisans, surely we ought thoroughly to investigate, before we avow our disbelief, of what they have believed ; or attaint their fair characters, with the blight of falsehood, or the canker of imbecility.

What then was the conduct of the Academy on receiving this Report of its commissioners ? Was it as an act of justice, to adopt its conclusions, and to give them at least the same extent of circulation, which had been given to the first Report in 1784 ? No ! quite the contrary ; after a long discussion its conclusions were *not* adopted ; it was *not* printed ;—it *might be* autographed ;—but it *was* buried among the archives of the Academy. As this is an important example of the manner in which magnetic investigations have been treated, and crushed, and stifled by men of science, it will be well to place in

juxtaposition the respective merits of the two different circumstances.

1st Report.	*2d Report.*
The first Report was hastily drawn up without any fair examination of facts.	The second Report was the result of six years of candid investigation, and abounded in facts, which could not be gainsayed.
The first Report was remarkable for its want of science, and for its inconsequential conclusions.	The second Report abounds in erudition, bears upon it the stamp of scientific research,—abounds in solid reasoning, and is remarkable for the beauty and harmony of its consequential conclusions.
The first Report bears upon its statements, the aspect of prejudice, and the desire of victory.	The second Report is characterized by its appearance of truthfulness and justice; for its desire to give only their real weight to circumstances and reasonings, and to arrive at conclusions warranted by the premises.
The first Report admits facts,—denies magnetism to be their cause, and without proof ascribes these facts to another cause, viz. *imagination.*	The second Report gives a just value to the operation of imagination and other causes; but shows, that after all there remains such effects, as can only be referred to some other cause.
The first Report was	The second Report was

adopted, and most extensively circulated.

not adopted—*not* printed—discouraged—and mortification was heaped upon the reporter.

Can any conduct exhibit more clearly the well-known tendencies of a bad cause,—of a cause which shuns the light, which is fearful of discussion, and struggles to suppress the truth?

A subsequent investigation took place by Roux, Bouillaud, Hyppolite Cloquet, Emery, Pelletier, Caventou, Cornac, Oudet, and Dubois (D'Amiens)—and their Report was presented on the 7th of August, 1837. In this commission are included great names, though it must be recollected, that it was composed of the majority of *declared* enemies of magnetism;—of persons, therefore, whose opinions were already formed, and whose judgment was antecedently made up. The Report is principally remarkable from its being a perfect contrast with its predecessor. It sets out with an attempt to *deceive*, first, by assuming that the commission had been composed of *impartial* persons, and fairly arranged from both sides of the question; and next it seeks to impose *Hyppolite* Cloquet upon the world, as if he had been his brother *Jules Cloquet*, to whose character we have already borne a just testimony, and under the sanction of whose great name, the commissioners, and especially the unprincipled reporter was aware that he should make a good case. *Two* such falsehoods on the threshold, are quite enough to sink the Report to the lowest depths of scientific infamy.

But we look to the body of the Report:—instead of abounding in facts, it possesses none, but gives sophis-

tications; instead of the air of candour and impartiality, it breathes throughout the spirit of the prejudiced partisan:—instead of being a calm and dispassionate investigation into truth, it is a contest for victory;—instead of legitimate conclusions, it neither affirms nor denies, but seeks to destroy, by abounding in negative, and malevolent insinuations and inuendoes from the beginning to the end. Setting aside the talent of which Heaven knows there might be little enough, and yet an abundance of honesty and integrity, it is markedly deficient in truth-loving observation, in candour of reasoning, and legitimate argumentation:—and for these serious faults it was impugned *first* by Dr. Berna, who openly denounces it, as having *misrepresented* some facts,—as having suppressed *others* of the *first importance*, and as having given *a false colouring* to the whole *proceeding*.

This view of the subject was supported by the opinion of M. Husson, elaborately delivered to the Academy of Medicine at their sitting of the 22d of August. M. Husson commences by showing that the commission had overstepped the province assigned to them;—asserts that it had been composed originally without a due regard to impartiality,—that *five* of the commissioners were the *avowed opponents* of magnetism, and that *four* were *indifferent* to its interests, there being *not one* who was likely to inquire zealously in its favour;—that the commission therefore had prejudged the question, especially as their *chosen reporter* Dubois, had already published a work on the subject, full of irony and sarcasm,—could not therefore have the courage to retract even if *convinced*, and would of course give the tinge of his previously declared opinions to his mode of drawing up the procès verbaux, which further were not reduced to wri-

ting at the time of the scèance, and submitted to the different members for their observations, and signed *at the time*, but were subsequently thrown together from memory, and under the selection of the said prejudiced Dubois. M. Husson then fairly charges upon the Report, and proves, beyond the shadow of a doubt, its *suppression of the truth, and its various and studied processes to deceive.*

M. Husson next demolishes the inferences to be drawn from the Report of 1784—as if indeed science were to stand still for half a century;—and as if during that period, many of the *truths* of one year, had not been falsified by the discoveries of the next, or of some subsequent year;—and destroys also the value of the early Report, even as a document exhibiting the state of science fifty years before, by showing the mode of its composition,—by exhibiting the manner of proceeding of the commissioners with patients,—and the adoption of the conclusions of the said commissioners *without discussion*, by the several bodies concerned :—so that it was any thing but *just* in its origin,—*honest* in its proceedings, —or impartial or judicious in its conclusions.

Again, M. Husson shows that this Report of 1837, passes entirely over the investigation carried on from 1826 to 1831, and the consequent Report,—absolutely forgets, or purposely evades to controvert the opinions of *living men*, and combats boldly and strenuously with men of straw of supposed existence fifty-three years before, whose opinions were confessedly *crude, undeveloped*, perhaps *erroneous*, and certainly *undefined*. He then shows that the Report before them is logically inconsequent, because it has drawn *general* inferences, from a small number of particular premises; and that it was

strongly marked by the passions and the weaknesses of perverted human nature,—and by the avowed hostility of the judge who presided, and summed up the imperfect evidence before them; thus reducing *the value* of the Report to be estimated, by its gross *historical omissions*, by its *culpable sophistication of facts*,—by its *reiteration of old experiments which prove nothing*,—by its *illogical conclusions*,—and by its *passionate* and *unscientific style*. Nothing can be more complete or satisfactory, than the triumph of M. Husson over his adversary, whose wretched position during this castigation was visible to every one present, and who ventured not a word in reply. The attempt to impose upon the public by substituting one Cloquet for another was avowed to be for the purpose of *making a better case*. Does truth require such support? Does simplicity of intention demand the aid of subterfuge and knavery? Rather does she not indignantly throw away such unholy props,—and does she not hurl them back in proud defiance upon the heads of their base employers?

Subsequently to this exposé, Dr. Berna published a detailed refutation of the Report of Dubois, which although it is characterized by a greater amount of wounded feeling than is advisable, or even allowable in a scientific discussion, is yet valuable for its own truthfulness—from the bad faith, which it so thoroughly exposes,—and from the distinct, and we presume *undeniable* because *undenied* charges of falsehood and dishonesty which it brings forward.

Subsequently to this period, in the year 1838, M. Pigeaire, a medical man of Montpelier, addressed a letter to the Academy of Medicinê, offered to produce his daughter, who, in the state of magnetic somnambulism,

could read an enlightened page, without the assistance of her eyes. This communication was referred to MM. Guèneau de Mussy and Bousquet, and their Report is a valuable document, because it affords strong evidence, drawn from *most reluctant*, but *upright* witnesses,—and yet terminating in the decided favour of M. Pigeaire.

Arrangements were made for submitting the young lady to the proposed trial; and a commission was in consequence appointed to report upon this individual case. In looking over the history of this event, it is pitiable to observe the miserable shifts and evasions to which they were reduced, in order to avoid meeting the truth honestly and openly. Nothing can be more clear and simple than the facts stated;—nothing more certain, than that they are important, and may become of utility to science;—and nothing more logical than this inference, that they deserve from scientific inquirers a candid attention,—demanding that they divest themselves of prejudice when proceeding to investigate, since in no other possible way, can a just judgment be formed,—and since in no possible way can mankind be benefited by the entertainment of *prejudiced* opinions.

We have already stated the result of this pretended investigation, viz. that M. Pigeaire, disgusted with the tergiversation and bad faith of the would-be judges, withdrew his daughter from the trial;—that it was then stated this withdrawal arose from the detection of certain perforations in Mademoiselle Pigeaire's bandage, which, though nobody else could see through them, it was sagely concluded that habit had enabled her to do so, though every body knows how impossible it is to see through the superciliary ridge, which must have been the case upon this supposition. Upon this, therefore, M. Pigeaire and his friends

offered a prize of thirty thousand francs, to any one, who, not himself in the state of magnetic sleep, could see to read through Madlle. Pigeaire's bandage. It is needless to say, the challenge was *not* accepted.

We feel it to be due to our readers to give them some portions of the history of this singular child, on account of its notoriety, and on account of its affording some very interesting details, which cannot otherwise be adequately exhibited. The following extracts are from the father's statement.

"I pass on to some other facts of clairvoyance. We "have already said that the little girl in the state of som- "nambulism, had described certain objects enclosed in "snuff-boxes;—had announced the arrival of persons be- "fore they entered her room, and had told who they were; "and that she had read, while her eyes were so bandaged, "as to prevent the access of the rays of light to those or- "gans. I had omitted to say, that she had often told the "hour and the minute, marked by a watch, whose form "does not resemble the watches of our ordinary use, but "in which the face is completely shut up, so as to form a "little globe."

"The Professor Lallemand, an old friend, wished to "see my little girl in her magnetic state, and especially to "convince himself of her power to read without the help "of ordinary vision. One evening we went to his house, "where were assembled his father, his wife, and Mlle. "Eliza Lallemand, and these only. The professor having "been unexpectedly detained, we proposed to return "home; but Madlle. Lallemand entreated Madame Pi- "geaire to put her little girl to sleep, and to cause her to "read. Madlle. Eliza herself bandaged the eyes of the "child, who being thrown into magnetic sleep, read with

" facility, and even better than she could have done in her " natural state, an entire page from a book in the pro- " fessor's library. After this, the little girl declaring that " she did not feel fatigued, Madlle. Lallemand went to her " desk to take out of it a letter. Scarcely had she taken it " in her hand, and before she could possibly have looked at " the signature, when the little somnambulist exclaimed, " ' That letter is from Ernest' (a little nephew of the pro- " fessor:) Madlle. Eliza was thunder-struck. The little " girl then read the letter, as well as she had done the " book. A family picture was brought to her, and after " having applied her fingers to the glass, and passed them " rapidly over it, she told one after the other all the por- " traits which composed this picture, and *which she had* " *never seen.*

" M. Lallemand came next day to my house, and saw " the little invalid, who was suffering from cerebral irri- " tation,—probably in consequence of the too great, and " too prolonged excitement of the previous evening.

" Some time afterwards, while carrying on some mag- " netic experiments on two or three of the patients in the " hospital St. Eloi, I was induced, more by curiosity than " by any other motive, to let one of them consult the little " somnambulist. In one of the wards of the hospital, " being magnetized by her mother in the presence of M. " Lallemand, of M. de Saint Cricq, of two or three phy- " sicians, and of several medical students, the eyes being " thoroughly bandaged, she read in a book, which had " been brought by one of those present, who was an un- " believer in the phenomenon. Another spectator fetched " two pictures, which were given to the child one after an- " other. After having placed her fingers on the glass of " the first, she said, ' It is an old man—not *very* old, but of

" considerable age :—I do not know him :'—It was the por-
" trait of Professor Broussonet. To the second picture
" she said, ' This I know, it is M. Lallemand.'

" Placed en rapport with one of the patients whom I
" had magnetized, she announced that his limbs were
" paralyzed, that he would never obtain sleep from mag-
" netism, which would notwithstanding be useful to him,
" but would not cure him completely.

" M. Eustache, house-surgeon of the hospital St.
" Eloi, and one of the most intelligent pupils of the class
" of Montpelier, who was present on this occasion, said,
" ' Notwithstanding what I have seen and heard, I shall
" not believe in magnetism, till I have myself experienced
" its effects, and I am ready to submit to its agency.'

" Next day, M. Eustache, accompanied by M. Dumas,
" senior pupil at St. Eloi, came to my house, and Madame
" Pigearie magnetized him. At the first magnetization,
" he felt some muscular twitchings in the arm and in the
" neck, and afterwards some heaviness in the head re-
" mained all the day. On the day following, M. Eustache
" experienced so severe an attack of convulsive movement,
" that he beat his head against the wall behind the sofa
" on which he sat, so that we were obliged to draw it
" away. His arms and legs also moved convulsively.
" More time was required to *calm* than to *produce* this
" convulsive agitation. M. Eustache, desirous of further
" information, was courageous enough to submit himself
" to further experiment. It seemed to him, that he should
" oppose to the magnetic action, the still stronger action
" of his own will; but it was an unequal struggle. If
" the passes had not been made with much prudence and
" moderation, he would have been completely knocked
" down as by an electric shock. On one occasion, he

"was magnetized in the presence of M. Lallemand, de "Saint Crieq, Vialars, Aubert, &c.—The hand being "passed before his forehead, at the distance of three feet, "occasioned him to feel a violent shock. 'How is it,' said "M. Vialars to him, 'that a man like you, cannot look upon "the hand of a woman without trembling, and without ner- "vous movements?' '*No*, sir; I should like to see you "do so yourself:—the more I strengthen myself against "the agency, the stronger become the convulsions; I am "obliged to cry for mercy."

"Somnambulism is produced in M. Eustache by very "moderate passes:—but when once produced he is be- "come so sensitive to impression, that if talking is carried "on in a very low tone, or if even a chair be moved, "irregular muscular movements are immediately excited: "—he is also perfectly aware of the precise lapse of time. "When awakened, there is an entire forgetfulness of all "that he has said or felt.

"But I return to my own little somnambulist. M. "Kuhnholtz, librarian to the faculty of medicine at "Montpelier, who pursues magnetic inquiries with zeal "and knowledge, and who has had some cases of recovery "under magnetic treatment, wished to see my little girl "read, while asleep. We first *deeply covered* the eyes "with cotton, and then accurately adjusted a bandage "upon them. A book brought by M. Kuhnholtz was "given her, and after some moments of hesitation, she "read easily, always, however with the apparent help of "the fingers. The Doctor Pongoski, who was present "at this sitting, took down a picture,—the portrait of "M. Trélat. After having applied her fingers to the "glass, she read with rapidity the sentence engraved at "the foot of the picture.

"Next day, although she was in her natural state, it "was impossible for her to fix her eyes upon this picture; "nor could she do so for three or four days afterwards "without experiencing a degree of discomfort.

"Exceedingly sensitive in the magnetic state, she told "us while in somnambulism, that the contact of the "cotton applied upon her eyelids gave her head-ache. "It is right to remark here, that the eyes of magnetized "persons are agitated during their magnetic state, with "an oscillatory motion, which is even perceptible through "the closed eyelids. This purely organic movement, "may, if the eye be compressed, become painful, or at "all events, irksome to the somnambulist, and become a "source of confusion of ideas, and prevent his reading, "or even accurately detailing his own unwonted sensa- "tions.

"For this bandage, therefore, we substituted at the "next sitting, a mask, after having closed the eyes with "black velvet folded four times. Although the mask "seemed to make a disagreeable impression upon the "child, and that she requested us several times to wait "till she was got accustomed to it, yet she read with "*accuracy* through this apparatus, in a new book which "M. Kuhnholtz had brought. After this reading, M. "Pongoski produced a new book, and asked the little "creature, if she could read in it without opening it. "You perceive, gentlemen, that with regard to magnetic "trials, if one is not satisfied with having witnessed an "*extraordinary* fact, it is always necessary to ask after "one still more extraordinary. The little creature, after "having rubbed the cover of the book with her fingers "said 'I cannot read—I only perceive that this book is "in verse.' The binding being raised, and the unprinted

"leaf beneath it, still remaining over the title-page, she "passed her finger over this page and read *Fables de* "*La Fontaine*. While left to repose, some one rang the "house-bell. I went to open the door—and the little "creature said, it was M. Eustache who rang. We were "the more surprised at this, because one of the friends "assembled had said that M. Eustache was in the country, "and would not come.

"In the following experiments we substituted for the "mask which concealed the child's face, a kind of spec-"tacles without opening in them, surrounded on their "inner surface, with a raised border, which would exactly "fit the hollow of the arch of the eye-brow, and having "the lower edge finished off with a fringe of court-plaster, "which was nicely fastened to the irregular angle formed "by the nose and the cheeks. This contrivance being "very light, and perfectly impermeable to the light, an-"swered the purpose of placing the eyes in complete "darkness, without fatiguing the patient. It was in this "way, that we twice demonstrated the clairvoyance "through the help of the fingers, to MM. Lordat and "D'Amador, professors of the faculty of medicine of "Montpelier, and that we propose to repeat this experi-"ment, before those who occupy their thoughts with "physiological or medical pursuits.

"Are there any among you, gentlemen, who can sus-"pect the reality of the facts, which I have the honour of "bringing before you? Can they suppose that a father or "a mother, who believe themselves actuated by genuine "principles, would educate their child in deceit and false-"hood, and would make her play a part which would be "as dispicable as without object, and so difficult to be "maintained;—or on the other hand, that could remain

" for ten months, in a state of complete illusion upon so " many phenomena observed by different persons;—or " that we could occasion this illusion to be participated by " a great number of others, who were previously in a " state of scepticism with regard to the possible existence " of such phenomena?

" The facts which I have brought before you, gentle- " men, are true: they are important;—they *may* throw " light upon many dark or unknown points of physiology; " they are therefore deserving of observation by those who " devote their attention to the science, and to those who " are not prejudiced against phenomena, they have never " witnessed; for a sound judgment is incompatible with a " prejudiced understanding."

We shall here insert the Report of two magnetic sittings of this somnambule, drawn up by M. Lordat—a gentleman whom *not to know and not to admire*, involves only the *ignorance or the envy* of those who are on the negative side of the question.

" On Sunday, the 1st of October, 1837, at three o'clock " in the afternoon, I went to the house of M. Pigeaire to " be present at a magnetic sitting which had been ap- " pointed for M. d'Amador and myself. I saw there two " young ladies, of whom, the younger, the subject of the " following observation, might be from ten to eleven years " of age. She has a delicate complexion, and is but just " recovering from an illness, which has occasioned a sus- " pension of the magnetic experiments for a fortnight.

" An apparatus of black silk was placed in my hands, " which was intended so perfectly to cover the eyes, that " *no ray* of light could penetrate the orbit. We tried it " upon ourselves, and we were convinced that it completely " answered its purpose. In the furrows which exist be-

" tween the nose and the cheeks, an extension of this " machinery had been made, which was very thick, and " coated with plaster, so as to intercept *every ray*.

" The little lady placed herself in an arm-chair, as " soon as she was requested to do so, and the magneti- " zation by M. Pigeaire commenced. Not more than " two minutes elapsed before she was asleep. Her " mamma asked her if she wished to be magnetized " longer, to which she replied in the affirmative. After " a few more *passes*, she said, '*that is enough*.' An " instant afterwards Madame applied the above bandage, " and every thing was done with the greatest possible ex- " actitude."

" Thirty-five minutes elapsed before she pronounced " herself able to satisfy us. She took the book, but " could not read the *first* line, *biographie*, printed in or- " namental letters, and obscured by numerous flourishes, " but she read *des medecins Français*, as if she *spelled* " to herself, and hesitated considerably. Each word " which she tried and gave without exactitude displeased " her; she returned to her examination, and appeared " much delighted when she was right, and her reading " was approved. I remarked that the finger traced only " the commencement of a word, and that the rest was " completed without touching the remaining letters. " She continued her reading, *vivant*—and the rest very " fluently. But on arriving at the words *officiers de* " *Santé*, written in *italics*, she stopped and said, *Voilà* " *une écriture couchée* (here is some slanting writing)— " she addressed herself to the study of this writing, by " tracing the words with her finger, and pronounced them " perfectly.

" After this trial, a printed leaf was given to the little

" girl, which apparently had formed part of some scien-
" tific journal, the subject of which appeared to belong to
" physical geography ;—and the printed character a little
" superior to that which is called *cicéro*. A glass was
" placed above it, and the somnambulist was pleased.
" She then read through the glass, several lines easily.
" She required several trials before she succeeded with
" the words *géologie*, and *fossiles*. As all this fatigued
" her, she was told that she should not go beyond the end
" of a line which had been fixed upon. She was much
" pleased when she had accomplished her task. She
" said that she perspired : and as she perceived that she
" had displeased her mamma, she overwhelmed her with
" kisses. The bandage was removed : she requested to
" sleep on : the eyes were half open ; there was some
" difficulty in awakening her ; and she appeared much
" fatigued and surprised.

" Somnambulism gave to this little girl a countenance
" and manner very different from that which belonged to
" her when she was awake.

" After the trial of the second reading the little creature
" exclaimed with triumph—' Well—will they now still say
" that there has been here any collusion, any secret under-
" standing between the parties ?'

" On the 3rd of October, I paid a visit of thanks to the
" little girl. I asked her mother, if she required *light*,
" to which she replied in the affirmative ;—she can read
" in a degree of light, which would be insufficient for
" persons in general, but this slight degree of light is
" indispensable to her.

" On the 9th of October, at three o'clock in the after-
" noon, I was present at another sitting : several doctors
" were present, and among others, MM. Vailher, Lafosse,

"Pourché, Bertrand, Quissac—also Colonel du Barret, "&c.; every thing went on as before, except the following "circumstances;—1st, the little girl sometimes employed "the index finger of the right hand:—2ndly, she read "immediately after passing into somnambulism. The "greater number of those present, were strangers to the "facts, as well as to the proceedings of magnetism. "Many of them were not convinced; they exclaimed "especially, because the bandage which was constructed "for a child ten years of age, did not adapt itself *exactly* "to their noses, and their eyes. For myself, I saw only "that which I had seen previously.

"On Sunday, the 17th of December, I wished to see "again the same trial, in order to justify the confidence "of M. Pariset. The sitting was for some ladies, friends "of Madame Pigeaire, and for a young officer. The "little creature was already in her magnetic sleep. I "found near to the somnambulist, the Doctor Jean-Jean, "who had come there as a sceptic. He had brought a "book with him, and he was in the greatest astonishment, "because Mademoiselle Pigeaire had read in it fluently. "The bandage for the eyes had been tightened:—the "lower edge was furnished with a border covered with "sticking-plaster, which was applied to the nose, and to "the prominences and inequalities of the cheeks, so that "when the bandage was taken off, a border of plaster still "remained upon the above mentioned spots. The little "creature was unable to read writing, because as she said, "the ink was too pale. The same sentence being written "with a pencil of a much darker colour, she read with "*ease;* she was not puzzled, except by some letters, with "whose form she was not familiar.

"A little while afterwards, and she requested to be "awakened, and her mamma yielded to her wishes."

"I asked if Mademoiselle could read through an opaque "body, which should be interposed between the hands "and the eye:—Madame Pigeaire replied in the negative. I asked if Mademoiselle could read if she carried "her hands behind her back: here also the reply was in "the negative."

"(Signed) LORDAT.

"*Montpelier, the 23rd December*, 1837."

In reviewing the history of the conduct of the Academy towards M. Pigeaire, one scarcely knows whether more to weep over the weaknesses and frailty of mankind;—or to feel the indignant risings of scorn over the wickedness of the parties. We leave them to their bed of thorns, and proceed to consider seriatim how far the imagination may be a sufficient cause of phenomena, *apparently magnetic.*

Doubtless the imagination is a most powerful agent in the production of many sensations of pleasure and of pain:—doubtless it is capable of producing mimotic morbid action, as painful to the patient,—as difficult to be borne—and perhaps as destructive, as the real condition which it resembles;—doubtless it may be employed in the wilful simulation of disorder:—and no doubt but it has a most extensive field as a curative agent, as may be seen almost every day, and is recorded in almost every page of medical history. Doubtless, therefore, in circumstances, which more particularly influence the *nervous system*, it may often prove the source of phenomena, whether for good, or for *ill;*—and in the latter case, as regards the wicked and designing, no doubt this faculty is largely called upon, in the production of the *feigned condition.* But our business is to inquire, whether it is the

sole agent in magnetic processes,—and whether the processes themselves would be unavailing, were it not for the influence of the imagination.

We might be contented with answering, that so long as their influence could be produced on children,—and on grown persons who had never heard of magnetism,—who knew nothing of its processes, or of their expected results; —and who were utterly ignorant that *any action* was carrying on upon them,—or that *any result* was expected; —so long would it be impossible that imagination could be the sole cause of the phenomena, because in all these cases, there could be no possible opportunity for the excitation of the faculty. But the argument has been and still is too much relied upon to be so summarily dismissed, and we must consider the question more in detail.

It has been already stated, that a firm will,—an earnest desire to do good,—a perfect conviction of right, and an expectation of relieving the patient, are all necessary to the success of magnetism. But volition, benevolence, conscience, hope, desire, are all mental conditions which involve for their manifestation, a peculiar excitement of the brain:—and it is asserted, that by that inexplicable sympathy which links man with man,—and forms the unseen chain of action that enables one nervous system to produce an effect upon another nervous system;—this excitement of the brain is communicable from the strong and healthy, to the feeble and unhealthy, and is capable of producing in them, a healing or curative influence. Thus therefore in the magnetizer there is a peculiar excitement of the brain: and this is communicable *to*, and acts favourably *upon*, the brain of the magnetized, which by the supposition is susceptible *of*, and predisposed *to* such action:—and the latter cannot exist without the former,—

and does *not* require for its production, any *intermediate agent*, such as imagination.

But magnetic effects *have been* attributed to *imagination*. By this term, however, is not intended that brilliant poetical faculty which traces invisible and intangible objects, with a pencil and a colouring far more vivid than reality;—which does not, strictly speaking, create new objects, but which in its own ideal world, discovers relationships between different things, which are unperceived by the general sense of dull mortality,—and traces ingenious combinations,—and invests them with a hue of brightness and cheerfulness on the one hand,—or of sombre dulness, and of shadowy futurity, on the other. This is certainly a mental condition, though of course, its manifestation is dependent upon brain. But in the sense in which imagination has been employed as the agent in producing magnetic phenomena, the idea involves a peculiar feebleness of the nervous system, which renders it unduly susceptible to all kinds of impression.

Even in this low and corporeal exercise of the faculty, it is not imagination which *produces* magnetic effects, though it is allowed that this condition may render the brain more susceptible to their influence, because it is the very state, which it is intended to remove by its healing agency. We consider, therefore, that magnetism in its origin and its effects, involves a *peculiar condition* of the nervous system;—and that it is *as such*, that it ought to be considered and studied. And yet admitting so much, we must contend for it, as being a question of *secondary* importance:—the *primary* question is, has the relief been obtained?—the *secondary* question only, *in what* way has it been effected?

In attempting to explain surprising cases by the influ-

ence of imagination, the advocates of this cause, in their haste to extinguish magnetism, forget that the influence of the former, is not a whit less difficult to trace up to its cause, or through all the labyrinths of its agency, *than is the latter.* The term itself is undefined ; and even in the limited sense in which we have employed it above, for the sake of simplifying the argument, we are left to the conclusion, that it is a *something* invested with extraordinary powers, in a certain condition of that body : —but what that something is, we are still left to ascertain. Therefore, the advocates of imagination, *who do not deny the effects produced*, but simply refer them to another cause, have only shifted the difficulty, from an ill-understood, to a less understood original.

We have said that the effects are *admitted ;*—and we must be allowed to ask, how it happens, that a simple magnetizer, possessing the properties above mentioned—who makes no ostentatious pretensions,—who promises nothing,—who merely places his hand upon the stomach, or makes some slight frictions, of the design of all which the patient is unconscious, and has never heard or read : —how it happens, that he yet produces a more decidedly curative effect, than all the remedies of some physician of high eminence and renown,—on whom the patient's hopes and expectations have been centered,—whose visit has been most anxiously expected,—in whose judgment and intelligence, the surest reliance has been placed,—and whose medicines have been duly taken—and all his plans most religiously adhered to, with an unshaken confidence of deriving benefit from them. Here the imagination has been excited to the utmost,—and yet the effect has not been comparable with the *former* influence,—and this, to make the case still stronger, even when that influ-

ence has been exerted upon persons, who were not even neutral,—but who were very doubtful as to the utility of magnetism. This argument proceeds upon the supposed admission of the facts:—if these are denied, then there is *no truth* in the world,—and there is an end of argument:—*if allowed*, the cause of cure must be sought *in some other agent* than imagination.

The term *imagination* has here been a convenient one, employed for the simple purpose of alleging a *cause* other than magnetism, for *effects* which are indisputable: and of concealing ignorance of that cause, of which we really know nothing. It is an attempt to explain that which is inexplicable;—and to substitute one term whose qualities are unknown, for another whose qualities are equally unknown. And what is gained? The facts are *established* by the supposition; the mode of accounting for them is changed,—but changed without a shadow of philosophical truth. What is still worse, is, that the parties so employing this term, know not and have never even considered its meaning, or its applicability. And to take only the lowest ground, it is surely impossible to explain by this supposed cause, effects produced upon patients who had no cognizance—not even a suspicion, that any thing was going forward in their particular case, and who were entirely ignorant of the whole doctrine. If the assertion be then persisted in, we accept it with all joy, because it proves too much;—inasmuch as, if *imagination* has been excited under such circumstances, it must have been so excited by some *unknown cause;* and as magnetism is the only recognized agent, the probability comes out, that it must have been so excited by *magnetism*, thus giving up the point in dispute:—for if this cause be magnetism, opposition is at once destroyed:—if it be

any other cause, this cause requires and demands investigation.

It does not however appear to us, that the imagination of the *magnetized*, does contribute in any way to the magnetic effects, as such. It is not therefore denied, that imagination may exercise a considerable influence on magnetic phenomena:—but then it is the imagination of the *magnetizer*, not of the *magnetized*,—a fact, which proves the *power*, rather than impugns the *reality* of magnetism.

It is however readily allowed, that *this faculty, thus exercised*, may produce untrue results by influencing the clairvoyant individual to perceive things through the medium of their excited organs. Perhaps this is the best method of explaining the reports of somnambulists, who have departed from the simple soundness of truth, and have wandered without rudder or compass into regions of ideality, and have given reports which are deprived even of vraisemblance.

This idea is supported by the fact, that during clairvoyance, *no knowledge is elicited*, no opinion given, *not previously possessed* by the magnetizer or magnetized,—at least in its germ, if not in its development. For instance, a Turkish somnambulist will never give *christian views or opinions, unless the magnetizer be a Christian.*

It is then admitted that certain phenomena are the consequence of the exaltation of the imaginative faculty:—but then it is to be recollected that it is *magnetism* which has occasioned this exaltation; a state which may, under different circumstances, exist *naturally*, or be produced by a variety of other causes.

In this way, however, a state of extatic delirium may

arise,—in which a chimerical idea once introduced into the brain, may prove the *idée mère* of many illusions and reveries of an unreal character. In this state the imagination is unnaturally exalted, and the patient is not to be *trusted*. It is quite possible to become the *dupe* of these reveries; but the danger will become less in proportion as investigation advances,—and will be entirely dissipated, when wise medical men shall superintend and direct the treatment; and when advancing knowledge on psychological subjects shall have enabled us to contrast and to compare these *extraordinary* phenomena, with the more simple laws of the human *understanding*.

Finally, admitting that those who were cured, were so cured, through the medium of their imagination;—still, they who have discovered this method of so exciting the imagination, as to render such excitement curative of any intractable malady, have done much;—and must be entitled to at least *equal credit* with those who had conducted the unsuccessful treatment, or even with those who might carry on the treatment to a successful issue, by means more hurtful to the constitution.

We may not quit this part of our subject without noticing very briefly the influence of the imagination upon our opponents. It has very lately occurred to me, to witness what was called "an indignant denunciation of mesmeric fallacies and frauds," from a gentleman, whose mental manifestations would be perfect, if the reflective faculties, and their consequent judgment, were equal to his powers of acquisition, and to his facility of communication. There is no one who would more indignantly denounce mesmeric fallacies and frauds, than the writer of the present Vindication of Human Magnetism: but the aforesaid gentleman, in his zeal to demolish magnetism,

has allowed his imagination to run riot in his opinions, and has permitted that busy faculty to confound the fallacies and frauds of mesmerism, with the truths of magnetism,—to discover that almost all the alleged truths were false;—that the tendency of those truths was dangerous in the extreme;—that medical men, so far from being blamable for refusing investigation, were to be praised for their steady perseverance in such resistance; that the supporters of magnetism were almost all jugglers and dishonest, while all the opponents acted on good principle;—that there was no fair literary evidence in its support;—and that the evidence in favour of witchcraft was equally convincing. Now we uphold the contrary of all these propositions;—we assert that they are all the growth of perverted imagination; and we challenge him to the proof of his propositions.

A highly-valued friend of mine, in discussing this subject lately, remarked that any process of ratiocination upon facts which have preceded would be *insufficient*,—and that *new and more* evidence was required in order to substantiate the facts.

With all due deference for this opinion, we reply, that a sufficient amount of evidence is already before us, to *reason* upon the truth of the phenomena, and to deduce the inference, that more *investigation is required to explain* the phenomena, which in the present state of our knowledge, are inexplicable. But our reasoning goes not beyond this inference. Thus, with regard to the *new and more evidence*, it is obvious that the *new* evidence can only be a repetition of the old; and while it may serve to convince one individual beholder, it will leave the subject exactly where it found it, as *regards individuals not present*, because the repetition of a fact

for the ten thousand and first time, will not convince those who deny the results of the ten thousand previous cases. And with regard to the *more* evidence, this reasoning also applies to the cumulative influence of bygone facts, if the aggregation of cases be intended; but if it be evidence of a *different* kind, the case does not admit such evidence, and therefore the position utterly fails.

If the phenomena of magnetism be to be produced in a certain state of the brain ;—they are not to be obtained or expected, when *that condition is wanting ;*— when, although it may have existed previously, it has now become exhausted ;—or when from repeated excitement the brain has become *irritable ;* and the ideas it presents have lapsed into uncontrollable images,—the produce of overgoaded brain, but not of simple and undisturbed action.

Let this be applied to natural sleep :—we do not anticipate the ordinary manifestations of mind unless the brain is waking; we do not expect them in full vigour, when the brain has been wearied by intense application or by some extraordinary and powerful excitation ;—and when midnight study " retires to feverish rest," we may not expect quiet sleep; but dreams, nightmares, and uneasy visions, express both its *irritability*, and the fact of its having escaped the control of the judgment, till such an amount of sleep has been obtained, as to sooth its irritability,—and *then* it can sleep on, and finally waken refreshed,—and renew its healthy manifestations of mind. Let, then, this process of reasoning be charitably applied to the higher phenomena of somnambulism.

CHAPTER X.

SKETCH OF CHARDEL'S VIEWS ; THOUGHTS ON ENERGIA.

It is time that we took a rapid glance at some of the original views of Chardel, as they bear upon the present subject, though while we admire their beauty, we are far from advocating their truth : and, moreover, we are not quite sure, that in the present state of our inquiry, they will aid the advancement of knowledge, because we consider the desire to establish principles, when we possess so very imperfect an acquaintance with facts, infinitely retards the progress of science, by placing the barrier of prejudice in its way, to be overcome before it can continue its onward march.

The foundation of all Chardel's views, is that *light* is the *principle of life ;*—that the brain appropriates its rays brought to it by the arterial blood, which has received those rays in passing through the lungs ;—where the blood from the right side of the heart, coming in contact with the atmosphere, parts with its carbon, and receives in exchange the principle of light and heat (energia ?) ;—and by an admirable elaboration, of the stages and processes of which we are utterly ignorant, converts it into the nervous structure, and renders it well fitted for the dovelopment and preservation of the vital phenomena.

Chardel contends, that it is ignorance of the modifications of the living principle within, and of the modes in which we employ its agency, which have unjustly thrown an air of the marvellous upon magnetic phenomena, which he predicts will disappear before the light of more extended inquiry. But on the opposite side of the question, it is but right to consider, that the actual memory of facts is enfeebled by the lapse of time—while the strangeness of these facts seems to increase in the same proportion: and so, finally, we arrive at the *conclusion* of being *undeceived* in exact proportion as each day leads us to conceive less and less vividly of that which had at first commanded our admiration; and this will help us to explain the incredulity of many, as well as to furnish the best apology for those who were pre-determined to dislike every thing which deviated from their established notions. Thus enthusiasts contemplate these phenomena with admiration, while they lead the incredulous to *suspect* the honesty and simplicity of the experimenters,—calumniating them, and ridiculing their listeners.

In the present state of our knowledge, it is wise to examine, and to test facts, before declaring them to be *impossible*, or to be simulated;—for if a phenomenon be once established as *true*, the *cause* of which remains unknown, the fault consists in the resources of science,—and not in the absence of testimony;—in the feebleness of our reasoning powers, and not in the want of truthfulness in the witnesses.

Now it is obvious, that whenever there is any great point of irritation in the system, which disturbs the motion of the blood through the lungs;—whenever that blood is loaded with morbific particles;—whenever there is a deficiency of its red particles;—whenever the stomach

has ceased to digest properly, or the liver and the chylopoietic organs have refused to give their due support to the process of elaboration ;—whenever the lacteal system has been disordered,—the chyliferous tubes irritated,—or the mesenteric and absorbent system disturbed ; whenever there shall have been a lack of energy in the performances of *any one*,—or of harmony and consent, between the whole of their associated functions ; then the blood will be attenuated as it passes through the lungs, and deficient in its red particles ;—or it will be loaded with the debris of the constitution ;—or it will be very imperfectly animalized :—in all these, and in many other instances, the calorific process will go on badly,—the vitality of the blood will be diminished,—the life giving particles will be imperfectly appropriated,—the brain will be badly nourished,—the nervous energy will be diminished,—and the principle of life as emanating from LIGHT will be wasted.

To supply the waste of this principle is the object of magnetism, viz. to succour with the imparted life of the magnetizer, the drooping and exhausted life of the sufferer. If wisely employed, this remedy may be useful in many forms of malady, where the essential character is failing power; and even in the course of all maladies, there may be times, when its resources would be advantageously put in requisition,—as towards the *close* of exhausting disease, even though it should have been inadmissible in its early stages. Then it is to be recollected, that it is not applicable in some forms of malady, characterized by high action and undiminished power ;—moreover it can never legitimately stand in the room of other remedies : and its influence, like that of every other remedial agent, but too frequently fails : and for the best possible reason ;—since it is a remedy only to be wisely

and prudently employed, but it is for the blessing of God to say, whether or not its design shall prosper.

> "The breath of heaven must swell the sail,
> Or all the toil be lost."

As an extension of these views, Chardel considers that during the state of magnetic somnambulism, the individual *imagines* that he hears or sees by the great plexus of nerves of organic life. But this is a mistake;—and the error consists in confounding the *echo* of sensation, with *sensation itself.* The movements of the soul or spiritual principle, are communicated to the *spiritualized life*, with which it is enveloped,—and are then reflected upon, and communicated to the great plexus of organic life. It is not for us to discuss this collateral subject:—for although it is matter of high interest, it is not essential to the subject of magnetism;—it must be admitted to be a very talented view; and it is the more remarkabe in connexion with the recent discoveries on the subject of energie.

We allude to the late researches of Robert Hunt, and we shall not quote largely from his own words in order to bring the subject more thoroughly before our readers. "I cannot (he remarks) resist calling attention to the "great number of instances now adduced in which we "give distinct evidence of *chemical change* produced by "the sun's rays. We have *distinct evidence*, that a sun-"beam cannot fall upon any solid body without leaving "permanent traces of its action."

By a series of experiments with the spectrum, and with organic objects, he considers it as decidedly proved, that *all cases of chemical action are quickened or* RETARDED by the *solar influence:*—and that these effects are to be referred, neither to *light*, *heat*, nor *electricity*, but to a

fourth imponderable element. It appears to be proved, that this new element has the power of developing *polarity*; but it is a delicate point to establish, and requires further investigation.

It is also proved that photographic power is undoubtedly distinct from either light or heat; and subsequently to the publication of the volume before me, he has succeeded in producing photographic resemblances, without their intervention, and by the simple aid of this new element, which he chooses to designate as *energia*, thus intending to express that *power* in the sun's rays, which produces *chemical* change. Hence it is to be considered as forming a new chemical element.

"Energia is that power which effects all the changes "whether *chemical* or *molecular*, which are constantly "in progress:—it is that agent which is for ever quick-"ening all the processes of growth, and maintaining the "conditions of a healthful vitality:—and it is no less "energetically employed in the processes of corruption, "which indeed are no other than the necessary changes "of matter in its progress from one state of organization "to another.

Further, he considers that the advance of knowledge may possibly resolve, some or all of these imponderable elements, into a superior one, in which case he thinks they may, some of them, turn out to be modifications of energia.

It is proved that in hot climates, Daguerreotypes are taken with more difficulty, and require a longer time than is necessary for the same process in London;—half an hour is not too long to produce effects, which *here* would be obtained in one minute. This can only be explained on the supposition, that intensity of light and heat retards,

and interferes with the action of the other principle. It proves that light and heat are not the essential qualities which produce the resemblance,—or the effect would be more striking in proportion to their intensity—it proves that these qualities existing in excess interfere with the process;—and to complete the circle of argumentation, the subsequent confection of Daguerreotypes, when the rays of light and heat have been excluded, shows, that the effect is really to be ascribed to the remaining element, or *energia*.

Again he adds, "It is now established, that the sun's "rays cannot fall upon any body, without producing "molecular disturbance, or chemical change; wherever "a shadow falls, a picture is impressed."

"It will not be denied by any one, that the sun's rays "have a quickening and almost life-kindling power. "The fable of Prometheus, says Lavoisier, was the ex- "pression of a philosophical truth. To which of these "principles, then, which we have detected in the solar "beam, are we to ascribe this almost life-kindling in- "fluence? Is it to light, to heat, or to energia, or what- "ever else we may call it, that we are to attribute all "the great phenomena of creation, which are dependent "on solar emanations? The evidence would seem to "show, that all the changes we have been considering, "*are the results of the last mysterious and most energetic* "*power;*—that to it, almost every phenomenon connected "with the growth of plants is to be traced; that the ani- "mal kingdom is most powerfully influenced by it; and "that all these chemical changes, which have been attri- "buted to *light*, are really due to ENERGIA."

"There are several questions of the greatest impor- "tance to be considered and resolved,—such as these:

"Is energia absorbed by material bodies? Does it in-
"fluence their constitution? Is it connected with the pro-
"duction of the phenomena of electricity?"

It is manifest, that we cannot go at any length, into these very curious and interesting investigations:—but so far as they bear upon our present inquiry, we are bound to trace their agency. And they do seem to carry out so boldly and at the same time so philosophically, Chardel's views, that we are induced to approximate them. Both consider, that the elements of growth are modelled, and the conditions of a healthful vitality are maintained by a principle separated from light,—the one considering it as abstracted from the rays of the sun in passing through the lungs—admirably elaborated during the process of respiration,—through the medium of the arterial blood conveyed to the brain, and beautifully appropriated by that organ,—the other considering that the sun's rays have a quickening and life-kindling power, and that this power resides in a distinct principle, which he denominates *energia*.

Now the positive proofs of the existence and influence of energia as a principle unconnected with, and separable from, light and heat,—is only a step in advance of our knowledge, and demonstrates the existence of a *peculiar principle*, in combination with light and heat, of which we had no previous knowledge; which hitherto, and even by Chardel, was considered as the life-giving principle, residing in the sun's ordinary rays of light and heat, but which by the present inquiry, is ascertained to be a distinct principle, and is termed *energia*.

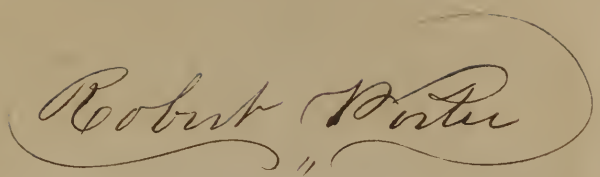
Nothing can be more interesting than the effects of this principle in producing the magnetic phenomena;—a principle which has been shown to be transmissible

from body to body, and thus in a great measure *superseding the* sneer which has been so unsparingly thrown upon the idea, of communicating the exuberant life (energia) of one individual to supply the deficient life of the sufferer. Nothing more easy or philosophical, than the transmission of *energia* in this way; and nothing can more beautifully show the folly of scornfully rejecting what we do not understand *now*, because we do not understand; when perhaps the very next day, the lamp of philosophic discovery may show that it is precisely true, which we have stigmatized as outrageous and absurd, and a thousand other hard epithets.

We would just throw out the hint,—whether through this principle,—through the rays of communicated energia, falling upon, and producing an effort upon the molecular arrangement of the brain, we may not obtain some *knowledge*, or some enlightenment of our ideas on the subject of clairvoyance. But I leave this as a mere hint thrown out for future inquirers.

P. S. It is right to add, that at the late meeting of the British Association, Mr. Hunt remarked, that in deference to Sir John Herschel, Dr. Daubeny and others, he should abandon the term energia, and when he wished to express this principle as distinguished from light, he should adopt the term actinism, as not involving the principle of a substantial element, and leaving that question still open for investigation.

It is obvious that the change of *term* will exert no influence upon the foregoing reasoning.



CHAPTER XI.

ON SOMNAMBULISM AND CLAIRVOYANCE.

It has been admirably remarked by the judicious and learned Hecker, in his history of the Epidemics of the middle ages, with regard to the dancing mania, that the power to simulate the malady, and the fact of its simulation, no more disprove the reality of its existence, than the oft-repeated detection of imposition, has been able in modern times to banish magnetic sleep from the circle of *natural phenomena*, though such detection has on its side rendered more rare, *the incontestable effects of animal magnetism.* It is some of these more remarkable effects which we now propose to follow.

It is rather remarkable that the phenomena of somnambulism are precisely those, which, as a *magnetic result*, have occasioned the greatest amount of contention, and thrown the largest amount of discredit on all the processes: while these very results are perhaps more than others supported by the strongest *natural analogies.* And yet this consequence is to be accounted for, first, by these effects being the greatest deviation from our usual habits of thought;—from their having wrung from us a most *unwilling assent* as the symptoms of disease;—from our repugnance to *believe*, that such morbid state can be pro-

duced *at will;*—and from the acknowledgment that such conditions admit of simulation.

Still the admitted fact of these phenomena exceeding the present range of our intellectual power to *explain*, is a proof only of the limited extent of that power;—the difficulty with which we have yielded assent to the facts of *natural somnumbulism* is only a proof of their overwhelming power and truth being so great as to overcome our prejudices, and our ignorance;—their existence as symptoms of *disease*, and their production by *the will*, is only a proof that we know not the meaning of the terms which we employ, and cannot define wherein consists in its origin, either *disorder* or *the will:*—and the fact of simulation is, as we have already stated, only a proof that there is a reality to imitate, and that it is worthy the trouble of imitation.

The fact, however, remains, that there exist upon record many cases of natural somnambulism, in which the phenomena are precisely the same, with those of the superinduced condition,—such as, the complete isolation of the senses from the exterior world,—the augmentation of cerebral energy, and its concentration upon one object, —the possibility of dispensing with the ordinary senses, and arriving at the usual results produced by their agency, yet without their intervention,—such for instance as *reading* and *writing*, *composing* and *correcting*, without the assistance of the eyes,—holding conversations with certain individuals, and yet being deaf to the voice of all others,—the hunting after and selecting a *document* contained in a box along with many others—and the entire forgetfulness of *all* which had passed during the state of somnambulism.

M. Petetin, who *was* a decided opponent of magnetism,

relates a case of *natural somnambulism*, in which there occurred transposition of the senses,—and in which, though the faculties of the eye and ear were suspended, the patient could hear perfectly when spoken to upon the stomach;—so also could distinguish other sounds, and could read; and he attributes these effects to electricity: *how*, or in *what way*, it is difficult to conceive. These effects being similar to those produced in magnetic somnambulism, it is fair to infer, that they own a similar cause, whatever that cause may be. After simply exhibiting an incomprehensible phenomenon, attempted to be explained by an insufficient theory, M. Petetin declaims against the credulity and superstition of magnetizers, without apparently perceiving, that it is not *more* credulous or superstitious to attribute these effects to magnetism, than to electricity: for

1. We know not the *cause* of the one or the other:

2. We know not that they may not originate in the *same cause:*

3. *Magnetic effects* have been ascribed to electrical influence,—and *nervous agency* has also been ascribed to electricity:—there can be nothing inconceivable therefore in the origin of magnetism and electricity being identical:—

4. And since we know not the *first cause*, nor the *nature* of either, there can be nothing credulous or superstitious in adopting interchangeably either hypothesis.

All we really infer, is the establishment of the same facts existing in nature, as under the operation of magnetism.

Some new facts presented themselves to M. Petetin in the after course of his life; and the history of eight cataleptics was published as a posthumous work from MSS.

memoirs very carefully kept and preserved, under the title of *Animal* Electricity. The identity of these effects with those produced by magnetism, none can doubt:—but though in his last days, M. Petetin no longer denied the reality of magnetism, yet in conformity with nature's established tyranny of prejudice, he still held to his opinions of *electricity*:—on which question a great deal more has been very *sensibly* and *plausibly*, though not to my mind *convincingly*, written by himself and others.

At a later period MM. de la Tour and Guérisant published the history of a case presenting precisely the same phenomena with those reported by M. Petetin. This also was a natural disordered product, without the intervention of magnetism: and the *predictions* which the patient uttered contained a detail of the principal events which should happen to her, in the course of the following year —of the maladies to which she would be subjected,—of the remedies which would be necessary,—of the effect of those remedies,—of the crises which she would experience,—and of the precise period of her cure;—all of which were substantially correct, and accomplished. We acknowledge, that perhaps she had the means of realizing her own predictions,—and we only employ the case to prove the existence of the same conditions in *natural* as in *magnetic* somnambulism.

Thus, the phenomena of somnambulism are *established and recognised* by the antagonists of magnetism. In fact the knowledge of somnambulism rescues many of these natural phenomena, from the alleged dominion of sorcery and of the black art, under which they have been classed by the ignorant and the short-sighted, and restores them to their proper position as the *natural effects* of *natural causes*.

As the fact of the prediction of future events has been just mentioned, it may be as well to observe in this place, that because a somnambulist has predicted *some event soon to happen* and relating *to himself*, and depending upon causes which are known only to himself, he is not to be relied upon for his more *distant predictions*, especially if these should be unconnected with himself. Moreover his predictions are never to be received as *infallible*. His predictions are not *prophecies:* they are not *inspired:* they are not *spiritual* but *corporeal:* they consist in some physical foresight of physical changes resulting to himself, which we may not be able to explain, but which are not *supernatural*. If once we admit the predictions to be *infallible*, even with this limited application, we shall admit consequences as dangerous in morals, as they are absurd in physics:—since we must then suppose, that events are governed by inevitable destiny or necessity,—and we should be at once surrounded by the darkness, and the intricacy of *fatalism*.

Again, this foresight may be more or less complete and distinctive;—so that the *general* phenomena may be true, but the particular circumstances, such as to afford only a *partial* verification. We are very anxious to show this distinction between the *perfect* gift of prophecy, or revelation from the *Most High*, and that most *imperfect* faculty of foresight, which now engages our attention. *We* may be deceived by the eyes of our understanding, or of the mind, as well as of the body. God alone is infallible, because *infinite mind* alone can grasp the past, the present, and the future, and at one glance can comprehend the *whole*, and all the *parts* of which it is composed.

We shall subjoin a case illustrative of this magnetic

foresight, in juxta-position with a similar remarkable case of natural foresight, in the chapter of prévision, We shall here request the attention of our readers to a case of magnetic somnambulism authenticated in the *second report* of the French commissioners.

" The magnetizer, M. Dupotet, having announced that " this somnambulist would distinguish from among a " dozen pieces of money, those which he had held in his " hand,—the reporter placed there a five-franc piece of " the *year XIV.* and mixed it with a dozen others, which " he placed in a circular order on the table. M. Petit " pointed out one of the pieces—but it was one marked " with the *year* 1812. A watch was then presented to " him, of which the hands had been purposely altered " from the right time, and on two successive trials M. " Petit was wrong in naming the time indicated. These " miscarriages were attempted to be explained on the " ground that M. Petit's lucidity was lessened, in propor- " tion to the infrequency of its being called into action; " —and yet notwithstanding in the same sitting the re- " porter played with him a game of piquet, in which he " tried to deceive him, by announcing another card for " the genuine one, and yet this deceit of the reporter did " not prevent M. Petit from playing right, and from " knowing the colour of his adversary's cards. We ought " to add, that whenever any body, as a sheet of paper, " or pasteboard, was interposed between the eyes and the " object to be declared, M. Petit was unable to distinguish " any thing.

" If these experiments had been the only ones in which " we had sought to recognise this clairvoyance, we should " have concluded that the somnambulist did not possess " this faculty; but in the following trial, it appeared in

" all its perfection, and this time the success was fully equal " to M. Dupotet's announcements.

" M. Petit was magnetized by him, on the 13th of " March, 1826, at half-past eight in the evening, and was " asleep in less than a minute. The president of the " commission, M. Bourdois, ascertained that the number " of pulsations was diminished in this state, by twenty- " two in the minute, and also, that there was some ir- " regularity in the action of the heart—M. Dupotet " having bandaged the eyes of the somnambulist, directed " towards him several times the tips of his fingers, at " about two feet distant. Immediately there appeared in " his hands, and in the arms towards which this action " was directed, a violent contraction. M. Dupotet having " placed his feet near to those of M. Petit, but without " touching them, the latter hastily withdrew his feet. He " complained of much pain, and of a burning sensation, " in the limbs upon which this action was carried on. M. " Bourdois attempted to produce the same effects ; he did " so, but to a less extent, and requiring a greater time for " their development.

" This point established, we sought to inquire into the " clairvoyance of the somnambulist. As he declared that " he could not see with the bandage, it was withdrawn ; " but then every attention was paid to ascertain that the " eyelids were perfectly and exactly closed. With this " view, during the experiment, a strong light was almost " constantly held before his eyes, at the distance of from " one to two inches ; and several persons had their eyes " almost constantly fixed upon his eyes. Nobody could " detect the slightest separation of the lids. M. Ribes " even called our attention to the fact, that the edges of " the lids were so closely placed one upon the other, that " the eye-lashes were intermingled.

"The condition of the eyes was also examined;—they "were forcibly opened in awakening the somnambulist, "and it was remarked, that the pupil was directed down- "wards, and towards the great angle of the eye.

"After these preliminary observations we proceeded to "verify the phenomena of sight with the eyes closed.

"M. Ribes, member of the Academy, presented a "Catalogue which he drew from his pocket. The som- "nambulist, after some efforts which seemed to fatigue "him, read very distinctly these words:—*Lavater, it "is very difficult to know men.* These last words were "printed in a very small type. A *passport* was placed "before his eyes; he recognized it, and described it under "the term of *pass-man.* Some minutes afterwards, a "license to carry arms was substituted for the passport, "to which it has the greatest possible resemblance, and it "was presented to him, by its blank surface. M. Petit "could only distinguish that it was a framed document, "and very like to the former:—but on the other side "being turned to him, after some moments of attention "he read distinctly these words, *de par le roi*—and on "the left, *port d'armes.* An open letter was then shown "him, which he said he could not read, not understanding "English; it was, in fact, a letter in English.

"M. Bourdois drew from his pocket a snuff-box, on "which was a cameo set in gold. The somnambulist "could not at first see it distinctly; he said that the "gold case blinded his eyes. When the gold setting "was covered with the fingers, he said he perceived the "emblem of fidelity. Being urged to say what was that "emblem, he added, I see a dog;—he is as if prepared "for a sacrifice before the altar:—this was, in fact, the "figure represented.

"A sealed letter was shown him: he could discover "nothing of its contents. He merely followed the direc- "tion of the lines with his finger:—but he read easily "the address, although it contained a very difficult name: "A. M. de Rockenstroth.

"All these trials fatigued M. Petit extremely. He was "left to rest for a short time:—then, as he was very fond "of play, it was proposed to him, in order to relieve him "to take a hand at cards. In proportion as these expe- "riments of pure curiosity, seemed to have annoyed and "fatigued him,—so did he accomplish with ease and dex- "terity, that which gave him pleasure, and to which he "was led by his own inclination.

"One of the party, M. Raynal, formerly inspector of "the university, played a game at piquet with M. Petit, "and lost. The latter played his cards with the greatest "ease and without ever being wrong. Many times we "uselessly tried to put him out in his play by subtracting "or changing the cards,—he counted with surprising faci- "lity the number of points marked on the cards of his "adversary, which he had to play to.

"During all this time, we had not ceased to examine "the eyes, and to hold a candle close to them; they were "always accurately closed;—but we remarked that the "globe of the eye seemed nevertheless to be in motion "under the eye-lids, and also to follow the different move- "ments of the hands. At length M. Bourdois declared, "that according to all human probabilities, and as far as "it was possible to judge by the senses, the eye-lids were "perfectly closed.

"While M. Petit was playing a second game at "piquet, M. Dupotet, invited by M. Ribes, directed from "behind his hand towards the elbow of M. Petit; the

" muscular contraction, which had been before observed,
" again took place; then by the proposal of M. Bourdois,
" M. Dupotet magnetized him from behind, and with the
" intention of awakening him. The enthusiasm which
" the somnambulist threw into his game, fought against
" this action, which rendered him *uncomfortable* and
" *annoyed*, but did not awaken him. He several times
" carried his hand to the back part of his head, as if in
" pain. He then fell into a state of slumber, which ap-
" peared to resemble any light, natural sleep, and some
" one having spoken to him in this state, he awoke
" agitated. Shortly afterwards, M. Dupotet, always
" placed near to, but not in immediate contact with him,
" again threw him into the magnetic sleep, and the ex-
" periments recommenced.—M. Dupotet, desirous that
" not a shadow of doubt should rest on the nature of the
" physical action, thus exercised at will upon the som-
" nambulist, proposed to place upon M. Petit as many
" bandages as were thought desirable—and then to act
" upon him. They covered, in fact, the upper part of his
" face to the nostrils, with several cravats: they stuffed
" gloves into the cavities formed by the prominence of
" the nose, and covered the whole with a black neck-
" kerchief, descending as far as the neck, in the form of
" a veil. Then began again, and varied in every possible
" manner, the trials with regard to action at a distance,
" and constantly the same movements were manifested in
" the parts towards which the hands or the feet were
" directed.

" After these new trials, M. Dupotet having removed
" the bandages, took a hand at ecarté with him in order
" to relieve him. He played with the same ease as be-
" fore, and again won. He threw so much zeal into his

" game, that he was insensible to the influence of M. " Bourdois, who tried in vain, while he was engaged at " play, to act upon him from behind, and to produce in " him some involuntary movement.

" After his game, the somnambulist rose, walked across " the room, setting aside the chairs which interrupted his " route, and went to sit down by himself, in order to gain " some time for quiet, apart from the curious, and the ex- " perimenters, who had fatigued him. There M. Dupotet " awakened him, at some feet distance; but this awaken- " ing did not appear to be complete; for a little time " afterwards he fell asleep again, and new efforts were re- " quired in order to arouse him completely.

" Thoroughly awakened, he retained no remembrance " of what had occurred during his sleep. Assuredly, *if*, " as M. Bourdois has committed to paper on the procès- " verbal of this sitting, *the constant immobility of the* " *eye-lids, and their edges placed one over the other, so* " *that the eye-lashes appeared to have crossed each other,* " *are sufficient guarantee of the clairvoyance of this som-* " *nambulist, through the substance of the eye-lids, it is* " *impossible to refuse, if not one's belief, at least one's* " *astonishment, at all which has passed at this sitting,—* " *and not to desire to witness further experiments, in order* " *to fix one's opinion on the existence and the value of* " *animal magnetism.*

" The wish thus expressed by our president was soon " destined to receive its consummation on the persons of " three somnambulists, who, in addition to the clairvoy- " ance observed in the preceding individual, presented " also some remarkable proofs of *intuition* and *prévision*, " both as regarded themselves and others.

" Here the sphere of observation seemed to be en-

" larged ; it was no longer an object to satisfy a simple " curiosity,—to seek after an infallible sign, by which to " determine whether somnambulism is real or simulated ; " *if* a somnambulist can read with his eyes closed ; *if* he " can, during his sleep, carry on a game at cards, requi- " ring more or less complicated combinations ;—questions " which are curious, interesting—whose solution, espe- " cially that of the latter, is in itself a very extraordinary " phenomenon ;—but which in real interest, and above all " in the hope of advantage which may thereby accrue to " medical science, are infinitely beneath those to which the " commission are now about to invite your attention.

" There is no one among you, gentlemen, who in what " has been related to him concerning magnetism, has " not heard of that faculty possessed by certain somnam- " bulists, not only to determine the kind of malady with " which they themselves are affected, and the duration, " and the final issue of those maladies ;—but also, the " kind, the duration, and the issue of the maladies of " persons with whom they are placed en rapport. The " following observations have appeared to us so impor- " tant, that we have thought right to bring them before " you entire, as presenting very remarkable examples of " that *intuition*,—and of that *prévision :* you will find " at the same time, the reunion of several phenomena " which have not been observed upon the other magne- " tized persons.

" Paul Villagrand, student at law, born at Magnac- " Laval, the 18th of May, 1803, was attacked on the " 25th Dec., 1823, with apoplexy, accompanied with " paralysis of the left side. After seventeen months " of treatment by various remedies—by acupuncture, by " seton in the neck,—by twelve moxas along the spine,

" —a treatment which was pursued partly at his own home " —partly at a public dispensary—and partly at the " Hospice de Perfectionnement, and in the course of " which he had, twelve successive attacks, was admitted " on the 8th of April, 1827, into the Hôpital de la " Charité. Although he had experienced a certain " amount of decided relief from the means employed be- " fore his entering that hospital, still he walked with " crutches, without the power of bearing any weight on the " left foot. The arm of the same side, performed *some* " movements pretty well, but could not be carried towards " the head. He scarcely saw at all with the right eye, and " was very deaf with both ears. In this condition, he " came under the care of our colleague, M. Fouquier, " who, in addition to the manifest paralysis discovered also " symptoms of hypertrophy of the heart.

" During five months he gave him strychnine, had him " bled from time to time, exhibited cathartics, and applied " blisters. The left arm recovered a little power,—the " headaches to which he was subject became more distant, " and his condition then became stationary, till the 29th " of August, 1827, when he was magnetized by M. Fois- " sac, under the direction of M. Fouquier. On the first " occasion, he experienced a sensation of general warmth, " and of some catchings in the tendons. He was sur- " prised by feeling creeping upon him, an unwonted de- " sire for sleep; he rubbed his eyes to arouse himself,— " made fruitless and visible efforts to keep his eyes open,— " and at length his head fell forward upon his chest,—and " he was asleep. From this hour, his deafness and his " headache disappeared. It was not until the ninth sitting, " that his sleep became profound; nor till the tenth, that " he answered by inarticulate sounds to the questions

" which were put to him :—still later, he announced, that " he could only be cured by the help of magnetism, and " prescribed for himself the use of sinapisms, of the baths " of Barèges, and a continuance of the strychnine pills. " On the 23d of September, the commission went to the " Hôpital de la Charité, had the invalid undressed, and " found that the lower left limb was manifestly smaller " than the right ;—that the left hand was *much more feeble* " than the right,—that the tongue when protruded from the " mouth was inclined to the right side,—and that in the " act of blowing from the mouth, the right cheek was " much fuller than the left.

" Paul was then megnetized, and soon entered into " the state of somnambulism. He recapitulated all " which related to his previous treatment, and prescribed " that on that very day, they should apply a sinapism " upon each leg for an hour and a half ;—that the next " day he should take a bath of Barèges water,—and " that on his coming out of the bath they should apply " sinapisms for twelve hours without interruption,—some- " times upon one part, and sometimes upon another; that " two days afterwards, after having taken a second bath " of Barèges, six ounces of blood should be drawn from " the right arm. Then he added that in following this " treatment, on the 28th, that is to say, three days after- " wards, he should walk without crutches from the sitting, " or that it would be necessary to magnetize him again.

" The treatment he had directed was followed ;—and " on the day fixed, the 28th of September, the commis- " sion went again to La Charité. Paul walked, leaning " on his crutches, to the room in which the commission " sat, where he was magnetized, and thrown into som- " nambulism as before. In this state, he assured us,

"that he should return to his bed without his crutches,
"without support of any kind. On awakening he asked
"for his crutches, but was told that he no longer wanted
"them. In reality, he arose, supported his weight on the
"paralyzed limb, made his way through the crowd which
"followed him,—went down the step of the committee-
"room, crossed the second court of La Charité, went up
"two steps, and having arrived at the foot of the stairs,
"sat down. Having rested for two minutes, he ascended
"with the assistance of the balustrade, the twenty-four
"steps of the staircase, which led to the ward in which
"he slept:—he walked to his bed without help,—sat
"down again for an instant, and then took another
"walk in the ward, to the great astonishment of its inmates,
"who up to that period, had always seen him confined
"to his bed. From this day Paul never resumed his
"crutches.

"The commission met again on the 11th of October,
"at the Hôpital de la Charité. He was then mag-
"netized, and announced that he should be completely
"well by the end of the year, if a seton were made for
"him, two inches below the region of the heart. At
"this sitting he was pinched several times, and a pin
"was pushed to a considerable depth into the eye-brow,
"and the wrist, without his giving any sign of feeling.

"On the 16th of October, M. Fouquier received a let-
"ter from the Council-General of Charitable Houses,
"which begged of him to suspend the magnetic experi-
"ments which he had commenced at La Charité. It was
"then necessary to abandon the use of magnetism, of
"which, however, the sick man said, he could not suffi-
"ciently extol the efficacy. Upon this, M. Foissac made
"him leave the hospital, and placed him in a private lodg-

"ing, at No. 18, Rue des petits Augustins, and there con-
"tinued his magnetic treatment."

"On the 20th of the same month, the commission
"met at his lodging to ascertain the progress he had
"made; but before magnetizing him, they noticed that
"he walked without crutches, and with more confi-
"dence in himself, than at the former sitting:—they
"then made him try his strength by the dynamo-
"meter. Pressed down with the right hand, the in-
"dex marked 30 kilogrammes, with the left hand only
"12,—with the two hands united 31. He was then
"magnetized:—in four minutes he was in somnambulism,
"and Paul assured us that he should be thoroughly cured
"by the first of January. He now tried his powers:
"the right hand made the index of the dynamometer rise
"to 29, (one less than before he fell asleep), the left, or
"paralyzed hand, indicated 26 kilogrammes (14 more
"than before he fell asleep), and the two hands united
"raised the index to 45—again 14 more than before.

"During somnambulism he got up to walk—and
"crossed the room rapidly; he leaped with one foot, upon
"the left foot; he knelt upon the right knee; he rose
"again, supporting himself by the left hand on one of the
"commission, and allowing the whole weight of his body
"to be borne on the left knee. He lifted up M. Thillaye
"from the ground, turned him round, and sat down with
"him upon his knees. Being invited by us, to go down
"stairs, he quickly left his chair, took the arm of M.
"Foissac, which however he quitted at the door, and
"went down and returned up stairs—two and two—three
"and three steps at a time, with a convulsive rapidity,
"which however he moderated when he was told to take
"only one step at once. As soon as he was awakened,

" this extraordinary augmentation of power was lost; the " dynamometer marked even less than at first; his walk " became slow, but firm; he could not bear the weight of " his body on the left or paralyzed leg, and he vainly tried " to raise M. Foissac from the ground.

" We ought to observe, gentlemen, that a few days be- " fore this last trial, the patient had lost two pounds and " a half of blood,—that he then had two blisters on his " legs, a seton in the neck, and one in the side;—you " will therefore perceive with ourselves, the prodigious " increase of power, which was developed by magnetism, " in the enfeebled organs, that of the sound organs re- " maining the same.

" At length Paul abandoned all medical treatment, and " wished to be treated only by magnetism. Towards the " end of the year, as he expressed a desire to be placed " in somnambulism, and kept so for eight days, in order " that his cure might be complete by the first of January, " he was magnetized on the 23d of December, and re- " mained in this state till the 1st of Janaury.

" During this time, at varying intervals, he was " awakened altogether about twelve hours, and in these " short moments of waking, they made him think that " he had been asleep only for a few hours. During this " long sleep the digestive functions were carried on with " an increase of activity.

" He had been asleep for three days, when, accom- " panied by M. Foissac, he went on foot, on the 28th " December, from the rue de Mondovi, in search of M. " Fouquier, at the Hôpital de la Charité, where he ar- " rived at nine o'clock: he recognized there some old " patients, near whom he had slept before he left the hos- " pital,—also the pupils who were dressers in the ward,

" and read with closed eyes, (a finger being applied upon " each eye-lid,) some words which were presented to him " by M. Fouquier.

" All that we had witnessed appeared so wonderful, " that the commission, wished to follow this somnambu- " list to the close of his history, and therefore reassembled " on the 1st of January, at M. Foissac's house, where " they found Paul asleep since the 23rd of December. " A fortnight before, the setons had been withdrawn, and " he had had an issue made in the left arm, which was " to be kept open during the remainder of his life. He " asserted that he was cured, that if he was not guilty of " any imprudence, he should live to an advanced age, and " should then die from apoplexy. Being awakened, he " went out of M. Foissac's house, and walked and ran in " the street, with a firm and confident step. On return- " ing, he carried with great ease a person present, whom he " could have only lifted with great difficulty during his " waking state.

" On the 12th of January the commission reassembled " at the house of M. Foissac, where were already M. " Em. de las Cases:—M. le Comte de Rumigny, first " aide-de-camp of the king, and M. Ségalas, member of " the Academy. M. Foissac told us, that he was about to " somnambulize Paul, and that in that state, with a finger " placed upon each closed eye, he would, notwithstanding " the complete occlusion of the eye-lids, distinguish the " colour of cards,—read the title of a book, and even " some words or lines taken by chance from the body of " the work itself. After two minutes of magnetic passes, " Paul was asleep. The eye-lids being held firmly closed, " constantly and alternately, by MM. Fouquier, Itard, " Marc, and the reporter, a pack of new cards, of which

"the stamped envelope was torn at the moment, was "presented to him: they were shuffled, and Paul recog- "nised easily and successively the king of spades, the ace "of clubs the queen of spades, the nine of clubs, the seven "of diamonds, the queen of diamonds, and the eight of "diamonds.

"The eyes being still firmly closed, but now by M. "Ségalas, a volume with which the reporter was furnish- "ed, was presented to him. He read on the title-page, "*Histoire de France.* He could not read the two next "lines, but then read the name *Anquetil*, which was pre- "ceded by the preposition *par*. The book was opened "at page 89, and he read in the first line *le nombre de* "*ses —;* he passed over the word *troupes*, and continued, "*au moment où on le croyait la plus occupé des plaisirs* "*du carnaval.*—He read also the running title *Louis*, but "could not read the Roman figures which followed. A "paper was given him on which had been written the "words *agglutination*, and *magnétisme animal:* he spelt "the first, and pronounced the other two. Finally they "presented to him the procès-verbal of this sitting; he "read distinctly the date, and some words more eligi- "bly written than the rest. In all these trials the fin- "gers had been applied, over the whole of the opening "of both eyes, pressing the upper downwards upon the "lower eye-lid; and we remarked that the globe of the "eye had been in a constant movement of rotation, and "seemed to be directed towards the object of vision.

"On the 2nd of February, Paul was magnetized at the "house of MM. Scribe et Bremard, merchants, No. 29 "Rue St. Honoré. The reporter was the only member "of the commission present at this meeting. The eye- "lids were closed as on the former occasion, and Paul read

" in a work entitled the *mille et un units*, the title—the " word *preface*, and the first line of this preface with the " exception of the word *pere*. He was shown a book " entitled *Lettres de deux amies* by Madame Campan. " He distinguished upon the stamp the figure of Napo- " leon ;—he pointed out his boots, and said that he also " saw two females ;—then he read fluently the four first " lines of the third page, with the exception of the word " *raviver ;* then he recognized without touching them four " cards which were successively presented to him—two " at a time : these were the king of spades and the eight " of hearts,—the queen and the king of clubs.

" At another sitting which took place on the 13th of " the following March, Paul tried in vain to distinguish " different cards which were placed upon his stomach, " but he still read with his eyes shut, in a book opened " at hazard, and on this occasion it was M. Jules Cloquet " who closed the eye-lids. The reporter wrote on a slip " of paper *Maximilien Robespierre*, which he read per- " fectly well.

" The conclusions to be drawn from this long and cu- " rious case are obvious ; they flow naturally from the " simple exposition of the facts which we have reported, " and we arrange them in the following manner :—

" 1. A patient, whom ordinary and rational medication, " conducted by one of the most distinguished practitioners " of the capital, had failed to cure of paralysis, was cured " by the processes of magnetism, and by exactly follow- " ing the treatment which he had prescribed while in a " state of somnambulism.

" 2. In this state his muscular powers were manifestly " augmented :

" 3. He gave us the most irrefutable proofs, of being able " to read, while his eyes were perfectly closed.

"4. He foresaw the period of his cure, and this cure "accordingly took place."

It does not appear that this foresight results, as has been asserted, from a separation of the soul from its material organ; neither have these *physical presentations* which arise from the delicacy of the organ, and the exalted sensibility of its mode of existence, any thing in common with *metaphysical, or reasoning foresight.* But let us be cautious in drawing conclusions; for the history of somnambulism offers many examples of error, into which the wisest have been led by too hasty generalization;—by indulging in conjectures rather than resting upon fact; and by constructing a theory upon a small number of circumstances, without thinking of the grounds on which it may be opposed or impugned.

We have then established the fact, that there is nothing supernatural in somnambulism; that it does absolutely belong to the economy of human nature, in some of its infinitely varied modifications;—that it is a combined condition of the mental organ and its function,—in which the powers of perception and combination, aided by enlarged memory, are in some mysterious way, brought to bear upon the sources of information, in such manner, that the extent of our knowledge is enhanced.

It is indeed true that many of the descriptions given of somnambulism, in itself sufficiently astounding and inconceivable, present details which are altogether incredible: but we may not on that account reject the whole; we must first ascertain the reality of the condition, and then discriminate so much of its history as *may be* received, or *must be* rejected.

Somnambulists may be more or less clairvoyans,—more or less perfect—and may offer very varying pheno-

mena: but the almost invariable attributes of this state are the faculties of seeing with their eyes closed,—their intimate connexion with the magnetizer,—their development of their intellectual faculties,—the insight into their own structure,—and the foresight of their approaching maladies.

In some of the recitals given, very doubtful and even absolutely false circumstances have been narrated, which evince both the enthusiasm and the ignorance of those by whom they are reported:—but the errors which must be *rejected*, do not falsify the established facts, any more than the *dishonesty* of *some* somnambulists, *prevents* there being any real somnambulists; or than the existence of *quackery* precludes the existence of medicine, as a veritable science. We have admitted that many of the phenomena are *incomprehensible*, but are they *therefore false?* Before we can admit this, the phenomena must be shown to be *opposed* to the laws of nature:—and *they are not so:* we are acquainted with these laws only by experience and observation;—and experience and observation have shown, that in all ages, similar phenomena have existed, as the natural production of a condition, which we in our ignorance term *morbid*.

But supposing that this corroborative testimony were absent, are we even then entitled to reject the phenomena, because they are *incomprehensible?* Clearly not;—there are many natural phenomena, which are to us incomprehensible: the union of mind with body is incomprehensible:—sight by the optic nerve is as incomprehensible to us, as sight without the aid of eyes:—the sense of taste through the gustatory nerve is as incomprehensible to us, as is that sensation impressed upon the somnambulist through the organs of his magnetizer:

—and the highest, and dearest, and most venerated objects of our belief are perfectly incomprehensible :—such as the existence of the Deity,—His omnipresence,—His omnipotence,—His infinite grasp of the *whole* world, yet His attention to its minutest atoms: His power and wisdom displayed in every kind of natural birth and growth,—and in that sustaining influence, by which He upholds all things by the word of His power :—all these things, and many more, which are taught us by the evidence of natural religion, are to us incomprehensible, yet we do not reject them. Much less do we reject the manifestations, which He has been pleased to reveal of *Himself* as the *moral* governor of the universe. To us these are still more incomprehensible :—but we receive them as objects of faith :—therefore the incomprehensibility of magnetic phenomena, does not *entitle* them to rejection.

There is nothing really revolting to our understanding in these phenomena. For instance, writing—a look—the sound of the voice—a gesture,—the expression of the countenance, are so many means by which the mind expresses, and renders manifest, the affections, and passions, and sentiments which animate and occupy its interior recesses. So also, the mind, intimately united to the body, and especially to the nervous system, impresses upon that system, by a powerful but inexplicable process, all the thoughts which are produced. These thoughts, it is true, may originate with the mind itself, yet the more deeply they spring, the more intimately are they attached to the individual man; but they are impressed upon the *brain*, as the *medium* of communication, to the entire nervous system, and to the organs dependent on it,—*or which may, from some incomprehensible modification of*

vitality, be placed in a certain relationship with it: and *this too, although these organs may belong to another individual possessing also a rational mind,* and *by means of which incomprehensible modification* the two minds are thus placed in a state of *extraordinary inter-communication.* But admitting thus much, which is incontestable, we have not arrived at the *first* cause of this mysterious *union,* which like many other mental and even simpler processes, remains perfectly hidden.

Seeing then that we dare not reject the facts because they are incomprehensible; we *must* admit, that the most positive—the best attested, and the most irrefutable facts support all the phenomena of *magnetic sleep:*—and prove that under certain circumstances, the clairvoyance of somnambulists, may be of use in determining the nature of disorder, but especially the degree of organic disease.

Nevertheless, it is freely admitted, that with regard to the *authority* of the somnambulist, and the belief of his visions, many difficulties present themselves; as for instance, has the lucidity of the individual been sufficiently tested? Can his good faith be relied upon? May he not be guided by the motive of *gain,* or by the ambition of *notoriety?* Is he honest enough to avow it, when his clairvoyance fails him? or when having been present it has become exhausted? May there not be a great number,—perhaps a majority of imperfect and ill-informed somnambulists,—of those who *pretend* rather than experience—or of those who are absolutely dishonest, over those whose good faith may be relied upon? And even admitting the affirmative of all these propositions, perhaps the magnetizer himself is incapable and untrustworthy.

Now these difficulties require great caution in their solution: for it is clear, that the existence of clairvoyance is

not to be taken upon trust,—and the very means employed to test its existence, will be calculated to destroy it, by exhausting the brain, and rendering it irritable. It is quite certain that the results are only to be trusted when they are natural and spontaneous products; and that all their worth may be perverted by disturbing the brain, with a variety of questions *not bearing* upon the one exclusive object of somnambulists, *their own health.*

Here therefore, is the difficulty; to receive the faculty without evidence of its existence is unphilosophical: yet the inquiries after such evidence tend to disturb and to destroy, and they should be prosecuted with great caution, judgment, and prudence. Again, there can be no question, but that this faculty may exist to day,—and be absent to-morrow,—that it may become entirely worn out,—and that it is very generally less perfect, in proportion as the health of the individual is restored.

Most frankly do we also admit, that this faculty may be simulated, for sordid purposes altogether:—and that when it has been really excited in men of corrupt minds, who may hope to make a gain of their intuition, or to add a blazonry to a representation of the most obscure character, it may and often does degenerate into the mere vagaries of interested imagination:—and that where the brain has been too far excited, the ideal creations which it presents have no sort of existence beyond the vaporous region, in which they have been created:—and also that when the energy, or exalted sensibility of the organ, have been lost by frequent, and curious, and extraneous trials, or from any other cause, the integrity of the faculty is not to be trusted. All these things, however, prove the necessity of watching over its actions, and do not make against its existence or its usefulness, any more, than does the

quickened and uncertain action of an enfeebled heart militate against its *existence or its office.*

How different is the conduct here advised from that which has been followed frequently, by half-informed magnetizers, who having witnessed some of the extraordinary phenomena of somnambulism, have with reckless impudence *imagined*, that the apparently increased cerebral power of the somnambulist had *no limit;* and that they could *say*, or *see*, or *foresee*, and *predict every thing.* But where this has been the case, *credulity* has usurped the place of science :—for after all, somnambulism must be considered as a morbid condition of brain ;—and the magnetizer is not to yield himself to be controlled by this disordered state, but should rather direct and relieve it. And in default of this wise and prudent caution, he yields to the power he has himself evoked, and receives as truths, ideas the most absurd,—and the more dangerous in proportion as they seem to be based on some species of reasoning.

All this would have been avoided if magnetizers had not invested somnambulists with the character of superior beings :—and if, on the contrary, they had considered them as being in a feeble, morbid state, possessed of ordinary faculties, although with a temporary and extraordinary concentration of those faculties upon one particular point : —and if, moreover, they had been careful to adhere to the first general principle, viz., the curative agency of magnetism ;—to recollect that somnambulism, in itself comparatively rare, is not necessary to this end ;—and that when it does exist, the thoughts of the somnambulist are not to be directed, but that he must be left to himself and listened to : for that if he be prompted,—if his thoughts be *led and biassed*,—if he be aided in developing and

explaining them, the results are no longer the actings of the mind of the somnambulist, but the suggestions of the magnetizer.

Let it ever be kept in view that the somnambulist knows nothing beyond what he knew before in his natural condition ;—but the exaltation of his memory, and powers of comparison, produces intellectual combination which render his manifestations of mind superior to themselves in his ordinary state. This very superiority is oftentimes shown by the individual checking the curiosity of the magnetizer :—the latter perhaps is seeking after curious inquiries ;—the former puts a stop to such investigation by the expression of the simple wish to attend to the matters which relate to *himself:* and this expression is enough to awaken to duty and common sense, any man of good feeling, and honourable motive.

But, it is time for us to consider in detail some of the particular phenomena of somnambulism. And first of the conversion, or transportation of the senses :—that is when the patient does not experience sensation through the ordinary channels,—but when he *sees, feels, tastes, hears, touches* and *reads* by the stomach, by the hands or feet, or by some other portion of the body. That these states exist as natural phenomena, the history of medical science declares,—that they have also existed as the phenomena of magnetic somnambulism, there can be no reasonable doubt ; but we must be contented to state the fact, without being able to offer any reasonable ground of explanation.

We shall, however, here introduce a few examples of magnetic, and of natural somnambulism, in order that our readers may perceive the coincidence of the two states, and may the more thoroughly appreciate the reasoning

which follows:—and in so doing, we shall depart from our general rule by taking one case from home and contemporaneous sources.

"Calixte, being magnetized, a card was applied over "the region of the heart, and he pronounced it to be, "without any hesitation, the ace of spades. The eyes "being plugged with cotton, and then covered with a thick "bandage, he played with perfectly new cards, several "games at écarté, with some of the most sceptical, and "that without being once wrong. If his adversary an- "nounced a card different from the one which he had ac- "tually played, the somnambulist was displeased, com- "plained of the bad faith, and generally added:—Why do "you wish to deceive me? I see better than you do, and "in order to prove it, there still remain in your hand, "such and such cards.

"One of the players, being extremely distrustful, having "raised the bandage of the magnetized, in order to con- "vince himself, that no ray of light could possibly reach "the visual organ, received from the somnambulist a "violent apostrophe in rather unmeasured language, and "owed his own conversion to magnetism to the following "experiment.

"'You think, then, that I *can* see by my eyes, do you?' "said the somnambulist. 'You, yourself, then, are blind "enough not to understand, that my eyelids being com- "pressed by the plugs and bandage which are horribly "uncomfortable to me, it is perfectly impossible for me to "perceive any thing by my ordinary senses. Well then "go into the next room—fasten against the wall with a "white wafer, any card of your own choice, and you will "then know, whether I can recognize it or not.' Calixte "in a short time announced the king of diamonds, which "was the fact.

"Twelve pieces of ribbon, of different colors or shades, "were next presented to him, and he distinguished each "in the most precise manner.

"A watch 'en savonnette,' that is in the form of a "globe, was shown to him, the hands having been pre- "viously misplaced; and this being placed over the region "of the heart, he told the precise hour which it indicated.

"'Gentlemen,' said M. Ricard, on another occasion, "'we intend to try to make Calixte execute certain move- "ments which you will indicate to me—and without any "*ordinary communication* with him; as soon as the card "shall be given me, on which the movements to be exe- "cuted have been described, I will speak to him no more— "and will remain without movement. 'Calixte,' said he, "placing himself before his somnambulist, who was seated, "'I am about to give you some directions—attend to me, "and do what I tell you.' At this moment, M. L— took "one of the cards, and presented it to M. Ricard, who, "after having read it, dropped both his arms,—looked "stedfastly at Calixte, and remained, himself, immoveable. "After some minutes waiting, the somnambulist said, '*I* "*know not what to do*,' and the first experiment failed. "The second and the third failed equally.

"'Gentlemen,' said he then, 'negative facts, however "numerous, cannot invalidate positive facts:—thus, should "all the experiments which I am about to institute fail, "vision, notwithstanding the closure of the eyes by a "thick bandage, would not be in any measure unproven. "Moreover, we are perhaps too numerous, and I should "not be surprised if the clairvoyance of the patient were "exhausted for to-day: nevertheless we will continue the "trial.' Consequently a fourth, and then a fifth experi- "ment was tried, and partially succeeded—but only par-

" tially, for it was necessary to prompt the somnambulist " a little. A sixth experiment was then tried, which I " will describe, because its success was complete.

" Calixte, his eyes bandaged as before, sat with his face " turned towards the wall:—three paces behind him were " M. Ricard, and M. Teste, and at twenty paces, there " stood an organ. All was quiet, the sound of the organ " began, and at the same time Calixte beat time; but " after some minutes, and immediately after a sign which " M. Teste made with the hand to M. Ricard, the som- " nambulist ceased beating the time, although the mag- " netizer said nothing, and although the sound of the " organ continued.

" Such was the sixth experiment, and I will now relate " the last, which also was attended by complete success.

" As soon as the attention of the somnambulist was " thoroughly gained by his magnetizer, M. L. gave him " one of the hundred little cards, of which I have before " spoken:—then Calixte, his eyes being still bandaged, " arose from his seat, advanced some steps towards his mag- " netizer,—stopped for an instant,—returned,—stopped " again—got up into a chair,—stamped his feet impa- " tiently,—then finally placed his heels upon one corner " of the chair—closely applied his arms to the whole " length of his body—became stiffened all over—then " inclined himself backward—and finally fell in a heap " into the arms of M. Ricard, who had purposely come " and placed himself behind him.

" The card was now given to us, and contained the " following sentence:—'Make the somnambulist get up " into a chair, and then make him fall backwards into the " arms of his magnetizer.'

" Thus terminated our sitting, the most interesting, and

"perhaps the most complete, which has ever taken place "in Paris. I have thanked M. Ricard for it, as for a "great benefit which he has conferred upon me. What "could I do without facts of this kind?—and I have not "the time to produce them.

"I am now about to estimate the value of the experi- "ments which I have described; and I shall distinguish "them thus—that of the cards—that of the music—that "of the chair.

"First, let us lay down certain principles: when one "observes with the eyes, for the first time, a fact denied "by all, and inaccessible to the understanding of all, one "must say to oneself:—

"This fact, which appears to me incontestable, is the "result either of a jugglery which I do not perceive,—or "of a hazard which I do not understand, or of a faculty "with which I am not acquainted. Thus, it is necessary "to examine the fact from three successive points of view, "and to arrive only at the third conclusion, by the exclu- "sion of the other two. Let us try these experiments by "this test.

"*First experiment*—that of the cards:

"1. This experiment, is it the result of trickery?

"In every thing one is seldom certain—certain beyond "the possibility of doubt, that one has not been selected "as a dupe. Nevertheless, when the fact, like the pre- "sent, is easy of verification, and that besides one has "taken all the precautions suggested by distrust, and "inspired by previous experience, one does indulge the "belief of being safe from the influence of fraud.

"Again, have we always been sufficiently upon our "guard, and have we scrutinized—inquired into,—ana- "lyzed every thing? Thus, for example, had the bandage

"any imperceptible perforations? No! for it was com-
"posed of two handsful of carded cotton, and a silk cov-
"ering, and was applied by highly talented and experi-
"enced sceptics.

"Was the bandage so applied, that the somnambulist
"could not see *below it?* Yes!—for besides the cotton
"placed upon the eyes before the silk covering, some had
"been also introduced under the bandage from beneath it,
"so that the cotton formed a salient border.

"Were the cards marked, or prepared in any other
"way? No:—for all the envelopes of the cards em-
"ployed still bore upon them the untouched government
"stamp.

"Did not the somnambulist recognise the cards by
"touching them?—No: for he named the cards of his
"adversary without touching them.

"Had not the magnetizer some means of communicating
"with his somnambulist, in order to give him a knowledge
"of the cards?—No: for the magnetizer spoke not,—
"moved not,—touched not Calixte, and did not look at
"the cards.

"Finally, might not some one, by some means or other,
"indicate to Calixte, what ought to be his own play—and
"what *was* the play of his adversary?—No: for each
"one was perfectly silent, in an expectation which was
"not without inquietude, but to which very soon succeed-
"ed, astonishment or admiration.

"Thus, whether we consider the bandage,—the cards,
"—the somnambulist,—the magnetizer,—the persons pre-
"sent,—even the presence of an adversary, we are with
"regard to each, as certain as it is possible to be, that we
"have not been deceived.

"2. Has this experiment been the result of hazard?

"To settle this question, we must beforehand inquire "into, what characteristics a fact should possess, in order "that it may not be attributed to chance.

"A fact ought to be, or at all events may be, attributed "to hazard, when there is an equality between the chance "of its affirmation and negation, as between even and odd. "But in proportion as this equality diminishes, that is to "say, in proportion as the affirmative is repeated without "interruption, the amount of hazard diminishes exactly "in the same proportion; and at last there arrives a term "at which the mind stops, and says No, there is no "longer any doubt on the subject.

"This principle established, I can now say,—among "the facts of a nature similar to those which now engage "our attention, such an one proves nothing, and *is proba-* "*bly* the effect of chance, because the chances of its affir- "mation or negation are equal. There is another fact "which proves much, and which consequently, *is proba-* "*bly not* the effect of hazard, because the chances of its "affirmation and negation are very unequal. Lastly, "there is another fact which proves very much, and which "consequently, is *certainly not the effect* of hazard, be- "cause the chances of its affirmation and negation, are "immensely unequal.

"I will exemplify my ideas by three suppositions.

"*First kind of facts.* If, for example, a somnambulist "pretended to discover the sex of an infant before it was "born, in order to believe that this fact is not the result "of hazard, I must have it confirmed by successful result "for thirty following times,—since there is here for *each* "*trial, taken by itself*, but the chance of *one* against "*one* that the somnambulist will be in error: but upon "two consecutive trials, there are three to one against

" him ;—upon three trials, there are seven ; upon four " there are fifteen :—and so on in such way, that in the " whole thirty trials, there are one billion, seventy-three " millions, seven hundred and forty-one thousands, eight " hundred and twenty-five, to one, against the somnam- " bulist being right in every one instance; there are one " billion, seventy-three millions, seven hundred and forty- " one thousands, seven hundred and ninety-four, against " thirty, that he will be in error at least *twice :* there are " one billion, seventy-three millions, seven hundred and " forty-one thousands, three hundred and eighty-nine, to " four hundred and thirty-five, that he will be wrong at " least three times. Once more, and not to carry down " the calculation further, there are one billion, seventy- " three millions, seven hundred and thirty-three thousands, " seven hundred and sixty-four, against four thousand and " sixty, that he will be wrong at least four times.

" *Second kind of facts.* If, for example, a somnambu- " list assumed to be able to read by the back of his neck, " and at each sitting one letter of the alphabet only, in " order to be convinced, I should require many sittings, " but not *thirty*, because if for each trial taken *separately*, " there are only twenty-four to one, against the somnam- " bulist being right :—at two successive trials, there are " six hundred and twenty-four to one against him :—at " three successive trials, there are fifteen thousands six " hundred and twenty-four against him :—and at seven " successive trials, there are four billions, five hundred and " forty millions, one hundred and thirteen thousands, six " hundred and twenty-four, to one, against the somnam- " bulist never being in error.

" *Third species of facts.* Lastly, if a somnambulist " assumed to be able to read by the back of the neck, and

" in order to convince me offered to read one word at each " sitting, I should require only two or three sittings, (or " two or three words at one sitting,) since there are for " each experiment taken separately, at least forty thousand " to one against the somnambulist being right: upon two " trials the chances against him have increased to one " billion and six hundred millions;—while upon three suc- " cessive trials, the chances of his being wrong in at least " one of the three, are as sixty-four trillions to one;— " abundantly enough, to satisfy common sense, that collu- " sive guessing was absolutely *impossible;* or one must " admit, that in tossing at one time, and pell-mell from " the top of Nôtre Dame, all the type from the printing- " office of Didot, it would be possible, that at their arrival " on the ground, the letters would of their own accord, " arrange themselves, so as to form the Iliad, or the Æneid, " or the Bible.

" After this dissertation, if any stupid genius should " again ask me,—was not the experiment of the cards, " the result of chance?—I should answer, No,—and I " should give the reasons for my answer, by adding,—No! " because if on presenting the *first* card to the somnam- " bulist, there were only thirty-one, out of thirty-two " chances against his being right,—by the time the fourth " card was presented, there would be several millions,—at " the tenth it would be impossible, and still further the " calculation would stretch into infinitude. But in the " present instance, there were a hundred at least, without " one mistake. Judge then, my dear Sir, yield, and sub- " mit; hazard must in this case be counted for nothing,— " absolutely nothing.

" 3. Was then this trial the result of a faculty?

" Faithful to the method of exclusion, which I had

"imposed upon myself in the first instance, I should "answer, Yes!—and I should ground my reply on this "reasoning, that having demonstrated that the fact was "not the result of chance or collusion, and yet that it was "indisputable, it must necessarily be the result of some "faculty, the existence of which we should thus establish "though we did not comprehend it:—or in other words, "it is the result of some property inherent in the in- "dividual, in whom the fact has been observed. That is "enough.

"Assuredly I might say much more on this occasion: "but it would be to enter upon uncertain ground, and "to incur the danger of talking till death, without under- "standing myself, or being understood by others. And, "forgive me the expression, I am not fond of walking in "muddy water.

"*Second experiment*,—that of the music. This trial "is of a very different kind from the former. That of "which we have just spoken proves the power of vision, "notwithstanding the mechanical occlusion of the eyes:— "that of which I am now about to speak proves the trans- "mission of the will, without any appreciable sign to the "most attentive observer.

"In the present stage of our argument, I should "equally examine, if this trial also could be the result of "jugglery—or chance—or of a faculty; and consequently "I ought to reproduce all the reasoning above mentioned. "But in the *present case*, these three questions do not "appear to admit of the same answers, for the following "reasons:

"On the question of fraud? Strictly speaking, may "not the subtle casuist assume, that M. Teste, who made "the sign to M. Ricard when to stop, had a secret un-

" derstanding with him as to the number of measures he
" should beat, and that on his part, M. Ricard had a col-
" lusive understanding with his somnambulist? Cer-
" tainly all this might have been a most unworthy ar-
" rangement, as well as a most difficult task:—but it is
" enough for me, that it was *possible*, to induce me not
" to place any value upon this fact. The experiment
" would have been much more conclusive, if this hazard
" had been selected to point out, not only the individual
" out of sixty others, who was to make the sign to the
" magnetizer, when the somnambulist was to cease beat-
" ing the time;—but still more, if chance had also pointed
" out the air to be played, and the number of measures
" to beat.

" With regard to chance?—The experiment of the
" music, supposing it to have been *faithfully* executed,
" as in point of fact it was, and with all the precautions
" which I have mentioned, would be still far from present-
" ing the same degree of evidence as the experiment with
" the cards, because the organ having played, I suppose,
" only perhaps 500 notes, there could only be a chance of
" 499 to 1 against Calixte being right.

" And indeed, although the difference between 499
" and 1 appears considerable, for my own part, when the
" matter in hand is the defence of a fact against the
" Academies, I should wish it to be considerably greater:
" even three nines more on the right or left of these
" figures, would not be sufficient for me. But as I have
" already stated, this immeasurable difference is to be easily
" obtained, by the two or threefold repetition of the fact
" to be established. In order, therefore, to render the ex-
" periment of the music absolutely doubtless, it would be
" necessary to repeat it at least once.

" *Third experiment*,—that of the chair.

" This experiment is of the same nature with that of " the music, and leads to the same conclusion : the trans- " mission of the will without the aid of signs—and con- " sequently by that medium only which we call thought.

" All that I have said on the subject of the music, is " applicable to the fact of the chair, both with respect to " fraud, and with respect to chance. Thus, have I taken " away every possibility of fraud? No!—and no one " can have acquired the *logical right*—observe that I say " *logical right*—to affirm, that M. L., selecting and giving " the little cards, had not a secret understanding with " M. Ricard ;—and moreover abandoning with disgust " this charge of connivance, had I left open no possible " door to successful hazard? Here too it must be ad- " mitted that as only one trial of this kind had completely " succeeded, the difference between these numbers is too " small to be conclusive. Therefore it is necessary to " repeat the experiment.

" This, my friend, is the estimate which I have thought " it necessary to make of the magnetic phenomena which " M. Ricard produced at my house, last Sunday, in the " presence of sixty persons, who all went away much as- " tonished, with the exception of two medical men, who " found nothing to reply to the appeal which I addressed " to them as they went away—Well, Gentlemen, what do " you think? With such facts should we inquire further, " or should we abandon inquiry? As to Dr. Teste—the " modern apostate! in his fervid proselytism, he said to " me—For fifty years the Academies have been leagued " against us :—it is now our turn to combine against them, " and to exclaim, *Long live the league!*

" Doubtless, my friend, you will accuse me, of having

"formed too severe a judgment at the expense of the "cause of magnetism: but from the view which I take "of that which is rational and just, I could not act differ- "ently, because logical truth is inexorable,—and because "justice requires severity towards oneself and one's "friends, in the same proportion as towards those who do "not stand in the same relation.

"Adieu, my friend,

"FRAPART, D. M. P."

In close juxta-position with the above narrative and reasoning, I shall place a case of natural somnambulism, extracted from the interesting work of Mr. Sandby.

"DEAR SIR,

"It is perfectly true, that our poor friend who has now "been some months with us, presents one of those singu- "lar and almost incredible cases of hysterical or nervous "affection, which are at distant intervals, witnessed under "the dispensation of the Almighty.

"The overthrow of the regular functions of the nervous "system, was occasioned by the almost sudden death of "her father, to whom she was most fondly attached, who "was seized with illness, during her absence from him, "and died in a few hours after she returned to her home. "I cannot enter into any longer details of the case, "which has been attended with all those varieties, which "have long characterized the complaint, among medi- "cal men as the Protean disorder. The extraordinary "powers communicated to the *other senses by the "temporary suspension of one or two of them, are be- "yond credibility to all those who do not witness it:* "and I really seldom enter into any of the details, be-

"cause it would be but reasonable, that those who have "*not seen*, should doubt the reality of them. All colours "she can distinguish with the greatest correctness by "night or by day, whether presented to her on cloth, "silk, muslin, wax, or even glass—and this I may "safely say, as easily on *any part of the body as with* "*the hands*, although of course, the ordinary routine of "such an exhibition of power, takes place with the "hands,—the other being that of mere curiosity. Her "delicacy of mind, and high tone of religious feeling, are "such, that she has the greatest objection to make that "which she regards in the light of a heavy affliction "from God, a matter of show, or curiosity to others, "although to ourselves, of course, all these unusual ex- "travagances of nervous sensibility, are manifest, for at "least twelve out of every fwenty-four hours. She "can not only *read with the greatest rapidity* any wri- "ting that is legible to us, music, &c., with the mere "*passing of her fingers over it*, whether in a dark or "light room, (for her *sight* is for the most part suspended, "when under the influence of the attack, or paroxysm, "although she is pefectly *sensible*,—nay, more *acute* "and *clever* than in her natural state:) but within this "month past, she has been able to collect the contents "of any printing or MS., by merely laying her hand on "the page, without *tracing* the lines or letters;—and I "saw her last night only, *declare the contents of a note* "*just brought into the room*, in this way, (when I could "not decypher it myself without a candle,) and with a "rapidity with which I could not have read it by day- "light. I have seen her develope hand-writing by the "application of a note to the back of her *hand*, *neck*, or "*foot;* and she *can do* it at any time. There is no-

" thing UNnatural in this, for of course the nervous sus-
" ceptibility extends all over the surface of the body, but
" use and habit cause us to limit its power more to the
" fingers. Many, even medical men, take upon them-
" selves to declare, that *we* are all (her medical atten-
" dants as well) under a mere delusion. We ask none
" to believe any thing, if they prefer not to do so, and
" only reply—The case is equally marvellous either way ;
" —either that this our poor patient should be thus af-
" flicted, or that eighteen or nineteen persons of my family
" and friends, in the daily habit of seeing her, should fancy
" she is for every twelve hours out of the twenty-four,
" doing at intervals, that which she is *not* doing. There
" are many exhibitions of extravagant powers which she
" possesses, *that we talk of to no one ;* for finding it
" difficult to acquire credit for lesser things, we do not
" venture on the greater. *Her power ceases the moment
" the attack passes off.* A considerable swelling has at
" times been visible at the back of the head, which has
" yielded to the treatment.

" It is certainly a case which would be an instructive one,
" in the consideration of the physiology of the human
" frame : but she, poor thing ! is most averse to experi-
" ments being purposely made on her ;—but in her *every
" day life* among us, we have no lack of proof for all we
" believe and *know*.

" Between the attacks, she is as perfectly in a *natural
" state*, as ever she was in her life. There is but one
" *paradox* in her state ; and that is, that she can at such
" times, hear *some* sounds and not *others*, though very
" much louder,—and see *some* things, and not *others*,
" though placed before her. She could hear a *tune
" whistled*, when she could not hear a gun fired close to

"her. It is certainly the absorption or absence of mind "that occasions this; *absent* to some things, though "*present* to *others*, like *any* absent man; and thus Dr. "Y—— accounts for it.

"In making this communication to you, in part to vin- "dicate the testimony of my friend, Mr. M——, I have "really exceeded my usual custom and resolution; for I "do not think it fair to the poor sufferer herself, to make "her too much the talk of others. Very few believe what "we tell them,—and therefore, we are in no degree "anxious to open our lips on the subject. All I know is, "that I should not have believed it myself, had I been "only *told* it. I must beg, therefore, that you will not "make any undue use of this communication, by handing "my letter about to any one. The friend for whom you "ask the information is perfectly welcome to read it, or I "should not have written it. If the case were my own, "the world should be welcome to it; but a young female "of much sensibility might be much embarrassed by find- "ing the world at large in possession of all the particu- "lars of her recovery, should God so please to permit.

"I am, &c., &c."

Such then is a state of natural somnambulism; its identity with that produced by magnetic action is obvious: in both, it may be remarked, that there is an inexplicable analogy between their conditions, and the vivid impression of light which belongs to dreaming. In many instances of this kind, the images are most distinct. In both cases of the dreamer, and the somnambulist, each receives the impression, or sensation of sight,—that is, *sees* through the medium of his brain, whether that brain has received *its* impression through the optic nerve, or from any other

agency ;—and perhaps we are not more at a loss to explain the real nature, or primary cause of this agency, than of the *cause of sight* by the optic nerve,—although being familiar with the phenomena of the one, and not of the other, the former is assumed as proven, while the latter is admitted as doubtful—and perhaps more than questionable.

It is, however, clearly an error to suppose, that the patient sees or hears, by the actual intervention of the solar or cardiac plexus of nerves ;—in fact, such sensibility cannot be thus transmitted from *without*,—since special organs are not created for this purpose, and the impinging rays of light, or the phonic impulses of the atmosphere, are not perceptible without such organ. It is very easy to mistake an echo for an original sound—and thus it is in the present instance ;—the plexus of nerves of organic life only re-echo the movements of spiritual life, which have been transmitted to them by the brain, under peculiar circumstances.

The *isolation* of the somnambulist is another phenomenon requiring attention. During the magnetic sleep, the individual has become an isolated being :—the ordinary functions of relation are suspended, and the somnambulist very generally perceives no sensation except those which come to him directly from his magnetizer. And here comes the question, whether this *isolation* and *suspension* of the functions of relation, may not, *if established*, explain some, if not all of the phenomena of clairvoyance. The individual sees not in his own person, or through his own senses, but through the senses of his magnetizer.

The *possibility* of accounting for clairvoyance by the lucid individual, thinking the same thoughts, and seeing the same things, as one with whom he is placed en rap-

port, or in a certain state of mysterious relationship, it is not difficut to imagine, though we may not be able to trace the links of causation. Ordinary sympathy, or that undefinable something which connects two individuals in thought and feeling and action, so that they shall seem to have but one life ;—and this sympathy, not the growth of ages,—not the product of knowledge, nor the result of estimate of character ;—but developed at once, and before the common sources of esteem and regard and friendship can have been brought into operation,—is evidently a state which is dependent upon certain peculiarities of the nervous system :—so that the affinities between two such systems are at once developed. Enlarge the sphere of this common sympathy by placing two such nervous systems, possessing such affinities, in a still closer bond of relationship, and you have a probable conjecture as to one form of clairvoyance. The nerves of each become the mutual carriers of the system, and what is known and felt by tho one is experienced by the other.

But, admitting this glimpse at truth in one particular state, the difficulty remains of how to account for similar effects, when the individuals are not *en rapport.* How explain the facts of lucid individuals seeing things, and detailing circumstances, of which they could have had no previous knowledge,—and in localities with which there seems to have been no possibility of forming an acquaintance. We confess ourselves unable to offer a rational conjecture : but for the information of our readers, we subjoin some remarkable instances of this extraordinary faculty.

" Calixte being in the state of *Extase* (to be hereafter " described) reproached himself severely for the levity of " his habitual conduct. He spoke to himself, as if ad-

" dressing another, and discoursed with a tone and a faci-
" lity which would have been worthy of one of the doctors
" of the Sorbonne.

" Being brought back to the state of simple somnam-
" bulism, Calixte obeyed the orders which were *mentally*
" given him by his maguetizer. The latter, among many
" other convincing proofs, tacitly commanded him, on the
" suggestion which had been made to him by a third per-
" son, to go to a certain table, and take from it a glass full
" of water, and to place it upon a little box containing
" phosphorus, which had been placed, with several other
" things, upon the chimney-piece. Then walking *very*
" *fast*, the somnambulist went to take up the glass full of
" water, carried it, and placed it rapidly upon the said
" little receptacle, where it rested with perfect security, to
" the great astonishment of those present, who having
" afterwards tried to do the same thing could never find
" the perfect equilibrium.

" M. S., a solicitor, then wished to be placed on rapport
" with the somnambulist, and to induce him to explore the
" house.

" ' Will you see my house, and tell me the arrangement
" of the ground floor ?'

" ' Most willingly. I am there. I enter by a door with
" two leaves into a large hall; I see two doors on the
" right, two doors on the left, a great staircase at the
" bottom, and a little to the left;—and near to, and on
" the right of the staircase, a little door which opens into
" the court.'

" ' Very well; go up stairs to the first floor, and into
" the first room on the left.'

" ' I am there. It is your library. I see every where
" books and papers. I will go round the room beginning

"on the right side and will tell you what it contains. "Come then—follow me. Here near to the door, is your "book-case, occupying the whole side: there are four "chairs, there is a chimney-piece, on which stands a "bronze dial; there are also two candles,—a book open "and some papers: further on a writing-table:—there, "opposite to the book-case, two windows,—between the "two, there is nothing except a sofa. The window "blinds are of blue silk—and the curtains are white and "embroidered:—there, opposite to the chimney are four "easy chairs. In the middle of the room is a large library "table furnished with a covering of green cloth, orna- "mented with yellow fringe; upon it there are only some "papers, an inkstand, and —— and a box, the top of which "is painted, and represents a landscape.'

"'All that you have said is perfectly correct, except in "one particular; that is the last which you have men- "tioned, there is no box on my usual study table.'

"'There is no box, do you say? you are wrong: I "am certain that there is a box there, I see it distinctly "still. Look now, there, at the place where you write. "Do you not see it? That is astonishing, for it is of "considerable size.'

"'I assure you, my friend, it is you who are wrong and "not I:—but enough of this, besides I am quite satisfied "with you, and I thank you.'

"The somnambulist appeared much disconcerted rela- "tive to the box, and besides he was fatigued: the mag- "netizer awakened him, and sent him to breathe the fresh "air.

Then several persons inquired of M. S—, if he was "quite sure, that there was no box upon his table; he "again affirmed that there was nothing of the kind, and

"added: "I possess indeed a box answering to the de-
"scription which the somnambulist has given of the one
"he affirmed to see, but it is invariably kept in my bed-
"room.' This avowal of M. S— that he possessed a
"box greatly resembling the one described by Calixte, in-
"duced the magnetizer to ask M. S— to make himself
"quite sure when he returned home with regard to the
"fact in doubt. M. S— then proposed to several per
"sons, and to the magnetizer himself, to accompany him
"home, in order to verify the error, which according to
"his belief the somnambulist had committed. This was
"agreed upon, and on entering the library of M. S—
"every one immediately recognized that the lucidity of
"Calixte had not been at fault, but the memory of M.
"S—; for *there stood the box in the identical place*
"*pointed out by the magnetized.* M. S—, thoroughly
"satisfied by the sight, now recollected, that in the morn-
"ing he had had occasion to open the box, and that his
"mind being preoccupied with other business, he must
"have brought it in, and left it in its unwonted position.

"M. the doctor Clauzure desiring to ascertain what
"truth there really was in the assumed fact of the power
"of sight at a distance in the somnambulistic state, and
"through opaque bodies, asked M. Ricard to place him
"en rapport with Calixte when magnetized:—and this
"being done, addressing himself to the somnambulist, he
"said, 'Will you go home with me?'

"'Willingly; which way shall we go?'

"'By the Place du Palais; we are going to St. Peter's
"church: are you there?'

"'I am there; I see your house; there is an iron
"railing which separates the street from your garden,

" through which we must go in order to arrive at the " house.'

" ' That is true. Go on to the entrance door.'

" ' I am there; I enter a kind of hall; on my right is " the staircase; on my left a door.'

" ' That is true. Open the door and go in. What is " the use of this room?'

" ' It is a drawing-room. I see in it only chairs, easy " chairs, sofas, a table covered with china, and a piece of " furniture which I do not know.'

" ' Examine that piece of furniture. What is it?'

" ' Ah! now I have it; it is a piano.'

" ' Very right. Do you see a chimney-piece in this " parlour!'

" Yes, there it is, on the right of the door on coming " into the room."

" ' What do you see on the chimney-piece?'

" ' Two candles, two vases filled with natural flowers, " and some other little objects.'

" ' Do you not see a dial upon the chimney-piece?'

" ' No, no, there is not one, but in the place usually " occupied by the dial, there is a carafe.'

" ' Is the carafe empty?'

" ' No,—there is something in it, but I do not clearly " distinguish what.'

" ' Come, try and find out—tell us now.'

" ' I do not know—it fatigues me—it is—it is—it re- " presents the tomb of Napoleon.'

" ' That is quite right. I thank you:—that is quite " sufficient.'

" Madame Lacroix, accoucheuse, and risiding at Pointe-

" à-Pitre, being lately at Toulouse, begged to be placed
" en rapporte with Calixte in his magnetic state.
" ' Will you,' said this lady to him, ' that we should
" take a long voyage together ?'
" ' Willingly ; whither shall we go ?'
" ' First to Bordeaux. When there, we shall go on
" board ship, and shall sail across the sea, in order to ar-
" rive at Pointe-à-Pitre. Are you there ?'
" ' No—not yet ; it is a very long distance, but we ap-
" proach it—for I perceive a number of buildings together:
" —see—see there the land—we are arrived.'
" ' Well let us go into the town. Let us follow this great
" street, and let us go together into the churchyard.'
" (An expression of discomfort on the part of the som-
" nambulist.)
" ' Are you there ?'
" ' Yes, I am—ah ! I am.'
" ' How is the door made ?'
" ' It is a grated door—the grating is of wood.'
" ' Go in, and follow the path which is before you.
" ' What do you see ?'
" ' I see a house—down quite at the bottom.'
" ' You are mistaken—there is no house.'
" ' Nevertheless, I distinctly see a house.'
" ' No—I tell you—it is a church.'
" ' That may be—but to look at its exterior from this
" side one would believe it to be a house.'
" ' That is true, it resembles a house.' Return now, if
" you please, to the middle of the churchyard, and tell me
" what you observe.'
" ' I see a tree.'
" ' A small tree, is it not ?'
" ' On the contrary, it is a very large tree.'

" ' That is true. Now look to your left, and fix your " attention on the *third* grave. There, are you there ?'

" ' I see it :—it is a grave.'

" ' Is it the one which I wish you to see ?'

" ' Yes, it is the same.'

" ' Then tell me, if you please, what is the colour of the " marble stone which covers it ?'

" ' You wish to deceive me; there is no marble :— " Monsieur Ricard de-mesmerize me.'

" Madame Lacroix told us that the whole of this was " exact.

" This sitting was held at the house of M. Toussaint, " in the presence of MM. Fournier, Toussaint, Romestens, " and several others."

This case seems to exemplify that species of clairvoyance, which results from seeing objects through the previously informed brain of the magnetizer, or of others, with whom the somnambulist is en rapport :—and it elucidates that delicacy of moral feeling which we have announced as existing :—since no sooner did Calixte discover the wish to deceive him, than he requested to be un-magnetized.

The fact that individuals in general, who in somnambulism read through some other medium than their eyes, do not *usually* do so in complete darkness, but only in such an amount of light as may enable the *magnetizer*, or some other individual with whom the magnetized is en rapport, to *read*, goes far to support the conclusion that, under such circumstances, the reading is accomplished through the established sympathy and inter-communication of the two nervous systems, viz. that of the *magnetizer* and *magnetized*.

Nevertheless, the fact, that some somnambulists have

read in perfect darkness, and without the possible mental intervention of the magnetizer, shows that this explanation will not apply as a general principle—and that, after all, we must admit as the cause of this clairvoyance in the greater number of instances, such a development of sensibility on the part of other nerves, as to enable them to become messengers to the sensorium, of an unwonted kind. Admitting that this is very extraordinary and inexplicable—it is not more so, than that the optic nerve conveys its intimations to the brain in the ordinary way —and above all, that it gives the idea of an upright reality from an inverted spectrum. We can give no reason for this—only that experience has convinced us of the reality—and this so frequently, that we admit the belief without a doubt. In the other case, our experience has not been sufficient to remove doubt: but take away the influence of experience, and the two cases would be precisely parallel,—as far as regards the impression upon the nerves,—of course we can see in the one instance, that the beautiful arrangement of the eye, and expansion of the *optic nerves*, are fitted for making it the organ of vision generally; but we cannot tell *why* the optic nerve conveys its pictures to the brain, any more than we can tell, why the same thing appears under certain circumstances to be accomplished by the nerves of touch.

Further, individuals in somnambulism, possess such a *concentration* of self in the interior of organic life, that they seem to become cognizant of what is passing there, so as to give very accurate information of the existing state of things,—and to describe with very great, (though not with anatomical) precision, the form and situation of various organs. As it has been observed, these descrip-

tions will not be given with *anatomical* correctness, if the somnambulist be ignorant of *anatomy:* but they will be of more value, because more suitable to the existing state of their own knowledge, and will therefore possess the character of truthfulness enstamped upon them.

Now the possibility of this fact, though in circumstances comparatively rare, and the power of directing remedies, and regimen, and plans which might be useful to relieve or cure existing maladies, is *undeniable.* And ought we to have any difficulty in receiving it? Is it not to be considered as a species of medical instinct? Do we not constantly and daily experience the effects of this instinct, in the *stomach's choice* of food—taking some and rejecting others,—receiving with pleasure, or refusing with loathing, so as to have acquired for that organ the epithet of the *conscience of the body?* Do we not see the development of this *instinct* as given to dogs and cats, so as that they select their own remedies, and as, we believe, the best suited to their peculiar maladies? And can we believe that this same property is denied to man under circumstances peculiarly favourable to its development? Always assuming, that the limits of this form of knowledge are very *narrow*, it is impossible to discard it wholly, and therefore the only part of wise men is to inquire more thoroughly. We feel it to be right to subjoin a few examples of this peculiarity.

CASE OF THE CHILD DAUBAS, OF ROCHEFORT.

"M. Daubas having exhausted the ordinary resources "of medicine, without being able to obtain relief, for a "long-standing deafness of his eldest son, aged thirteen "years—determined upon giving a trial to magnetism.

" He brought his child to me, during a public sitting, " and by my advice he consented that the young patient " should be magnetized at once. Five minutes sufficed " to obtain the state of somnambulism, with some proof " of clairvoyance. The little somnambulist announced " that five or six magnetizations would be enough to cure " him, and this announcement was admirably realized.

" After a few séances, the young Daubas obtained " an extraordinary degree of lucidity. He had never " travelled out of Rochefort :—I conducted him *mentally* " to Paris ; he described to me exactly the Tuileries, the " Louvre, the Palais Royal, the Stock Exchange, &c. " I made him see Anvers, which he described to me " exactly ;—his exploration of the citadel of that place " was extremely minute ; for after having told me that a " river washed the walls of one side ;—that at one point " there was a breach—and again at another, and another, " he pointed out to me the situation of the large mortar, " which I did not myself think of at the moment. Con- " ducted to the Exchange of that city, he said that it was " very different from that of Paris, and gave me an exact " description of it. One day we wished to try if he " could read, and I asked him if he could bear without " annoyance the application of a bandage. ' Why a ban- " dage ?' he replied. ' In order that nobody may imagine " that you see in the same way as every one else does.' " ' Ah ! well,' said he, ' nothing is easier to prove,—apply " the book to the middle of my back.' We did so— " and he read. ' Place writing beneath my foot, upon my " head, or where you please, and I will read.' We tried " him, and he read. M. le Docteur S——, physician to " the Navy, being still doubtful as to the transposition " of the sense of sight, or as to the power of vision, not-

" withstanding the occlusion of the eyes, proposed a se-
" vere trial :—a note written in secret by himself, and
" sealed by himself, was also by himself placed under
" the foot of the somnambule, who read the contents
" fluently, and with great facility.

" Another day we wished to try if he would understand
" what was said to him in a foreign language. (We were
" aware that his education had been confined to learning
" to read and write, and cypher a little.) M. S—— spoke
" to him in English ; he answesed him very properly, but
" in French. I put to him first in Latin, and then in
" Spanish, several questions, to which he replied with
" accuracy. I begged him to translate for me a Latin
" phrase, which I pronounced slowly and distinctly,—he
" gave me the *sense*, but not a literal translation. Then I
" repeated to him a passage from Virgil, which he could
" not translate, because, said he, I myself had not *thought*
" *of the general meaning of the passage.* However, he
" recognized that it was poetry ;—for he exclaimed in
" these terms, ' How do you think I can comprehend
" this poetry, when you *sing it*, without thinking of its
" meaning ?'

" Daubas, in common with many other of my somnam-
" bulists, understood perfectly, orders which were given
" him mentally, whether by his magnetizer, or by persons
" with whom he was en rapport ! It was not therefore
" surprising that he should understand the thought which
" was manifested to him by any means, which were enough
" to waken, and excite his attention :—thus it was not the
" verbal phraseology which he understood, but the spirit
" of the sentence.

" Some trustworthy magnetizers,—good observers,—
" and very little given to enthusiasm, have assured me, that

"they had seen somnambulists, who could answer in "languages, with which they were unacquainted in their "waking state. Thus, if spoken to in Greek or Latin, "they would have replied in the same way as Demos- "thenes or Cicero; if in German or English, their reply "would have befitted Schiller or Byron. But, indeed, "according to my views, this is the ne plus ultra of som- "nambulism, and I honestly avow, that although the "character of the persons who have witnessed these things, "and who have told me of them, is so perfectly irre- "proachable, that I dare not entertain a doubt of their "veracity,—yet I do earnestly desire, to see with my own "eyes,—to hear with my own ears, for hitherto I have "never met with any parallel case!"

CASE OF MADAME BUSSIERE.

"Sir John Herschell remarks that the first care of him "who is commencing the study of a science, should be "the preparation of mind to receive the truth, by the "abandonment of all imperfect and hastily adopted no- "tions, concerning those objects which he is about to "examine,—notions which could only tend to embarrass "him, or induce him to wander from the straight path.

"Madame Bussière, wife of a sub-lieutenant of the "customs residing at Bordeaux, No. 38, Rue du Quai "Bourgeois, had been in bad health for some months: "she had pains in the chest, and had lost both her ap- "petite and her sleep, and consequently had grown "alarmingly thin.

"Being accidentally, on the 16th of April, 1836, at her "brother-in-law's, when I was magnetizing, her husband "asked me to try magnetism upon her, which I did di-

"rectly. At the third pass she shut her eyes and went "to sleep :—at the fifth, she was already in somnambu- "lism.

"Having asked her how she did, I could obtain no "answer, for her jaws were in a state of cataleptic rigi- "dity.

"I tried by all the means known among magnetizers "to restore her speech ; but *all in vain :* I was there- "fore obliged to content myself with the answers which "she could make me by *signs.*

"'Do you hear me?' I asked her. She made an as- "senting sign. 'In how many days will you speak?' She "counted the number fourteen upon her fingers.

"From this day till the 30th, she continued (in her "sleep) to inform me in the same way, the number of "minutes that she wished to sleep, and when that time "was expired, she made signs to me to awaken her, with- "out giving me the trouble of thinking about it.

"On the 30th, the day which she had announced as "the one on which she should speak, she kept her word "indeed—but she spoke with difficulty, and her ideas "were without cohesion ; she begged of me not to ques- "tion her at that time, for that she required repose.

"Before awaking her, I put to her the following ques- "tions : 'In what part of the body do you suffer?' *In "the chest.* 'Do you see your malady?' *No ! I see it "all confused.* 'When shall you see it?' *The first or "the second time that you will put me to sleep.*"

"On the first of May, after having put her to sleep : 'Do "you now see your malady?' Yes : *I have a collection "of blood on the chest ; it suffocates me ; the more it ac- "cumulates, the greater my suffering : when you magnet- "ize me, you stir up this blood,—it is distributed, and I*

"*obtain relief.* 'Do you see any drink, or any other "thing which might assist the effects of magnetism in "order to hasten your cure?' *No, nothing will do me* "*good except magnetism.* 'And magnetized water?' "*No, it will be useless.* 'How is it that this blood "makes you ill?' *The more it increases, the greater the* "*weight upon the heart, and the more I walk, the more is* "*my complaint exasperated.* 'Is your heart itself still "suffering?' *No, I see it, it is healthy.* 'Do you see "your lungs?' *Yes.* 'How are they?' *Well, but if I* "*had not been magnetized, they would have been attacked* "*on the first day.* 'At a certain period of the month, "will this collection of blood which you have upon the "chest, be dissipated?' *Yes, partly,* but *the remainder* "*will not disappear till the next month.*

"May 2nd. Madame Bussière being magnetized, told "me that she should be much better in twelve days. "She prescribed for herself a salad of water cresses, and "a tisan of chien-deut, for eight days.

"May 9th. During her sleep, she said *To-morrow,* "*at seven o'clock in the evening, a constitutional change* "*will take place. A part of the fulness of blood upon* "*my chest will be relieved, but the remainder will not be* "*removed till the next constitutional change.*

"May 11th. Mons. Bussière informed me that *the* "*change* announced by his wife two days since, had "taken place as predicted last evening at seven o'clock. "Having placed her in sleep, she informed me that she "suffered much—but that as soon as one half of the "blood upon the chest was removed, she would be better, "though not well, till the next constitutional change.

"May 14th. Madame Bussière, being magnetized at "eleven o'clock in the morning, told me that she was

" better—but that she could not think about herself—hav-
" ing something upon her mind, which distracted her
" thoughts; and not being able to see the cause of this
" presentiment, she asked me to assist her. I did so by
" the means usually employed under such circumstances.
" She retired within herself:—an instant afterwards she
" burst into tears, and said to me, *I see my brother-in-law,*
" *who is at Libourne: he has inflammation of the lungs;*
" *his wife wrote to me yesterday to inform me of this*
" *event, and the letter will arrive this evening:—she re-*
" *quests me to go to Libourne.* After a minute's silence;
" *I am unwell, and I fear that this letter, when it arrives,*
" *will make me worse. I beg of you, on my awaking, to*
" *inform me of this, but with caution; especially tell me,*
" *that I dare not be absent at the most more than twelve*
" *days, because I shall require to be magnetized from*
" *that period until the next constitutional crisis, which*
" *will be the last. I cannot tell you on what day it will*
" *happen; I cannot see this till the evening before.*

" Having awakened her, I did as she had directed me,
" insisting strongly on the necessity of her returning on
" the 26th, on account of her health.

" In the evening her husband sent me the letter an-
" nounced during her sleep; its contents were precisely
" those which Madame Bussière had told me.

" The invalid went to Libourne. She returned on the
" 26th, and I magnetized her. Being in somnambulism,
" she told me that if I had not magnetized her on that
" day, her cure would have been retarded for a month.

" I continued to magnetize her from the 26th of May
" to the 8th of June; on that day, she told me that at
" eleven o'clock at night, her last periodical crisis would
" take place.

"June 9th. As she had informed me, so had been the "event. She perceives the remainder of the blood con- "gested on her chest slowly departing, and affirms that it "will be entirely dissipated:—she adds, that on the 11th "she shall be quite well.

"June 10th. Madame Bussière reiterated what she "had said the evening before; but in order that her cure "should be complete, it is necessary that she should "take in the morning fasting, for three consecutive "days, a glass of magnetized water;—and fearing that "in her waking state she should be unable to drink it, "she gave me a gold amulet that I might magnetize it "for her, in the hope of conquering her repugnance.

"When I had magnetized the amulet and the water, "Madame Bussière told me that she was cured;—she "thanked me in expressive terms, for all the trouble I "had taken in conducting her treatment. She told me "weeping, that I could no longer throw her into somnam- "bulism, *at least*, added she, *unless I should become "again ill, in which case you could renew this condition, "as easily as it was at first produced.*

"I asked her if she had nothing more to beg of me, "concerning her malady, and on receiving a negative re- "ply, I awakened her.

"Two days afterwards, and on two other occasions "since, I magnetized her, but could produce only somno- "lence, and not even that, until after a long-continued "action.

"For the last fifteen months since Madame Bussière "was cured by magnetism, she has enjoyed perfect health. "It is with her consent, and that of her husband, that I "have published her treatment. O that all persons who "were indebted for the restoration of their health, to the

"magnetic agent, would act as this lady, and authorize "the publication of their treatment! These would afford "arguments less piquante, perhaps, but more conclusive, "than the facetious report of M. Dubois (d'Amiens.) I "have not thought it necessary to publish the letter men- "tioned above, nor to the permission which was given me "by M. Bussière.

"Besides that which Madame Bussière told me con- "cerning her malady, during its treatment, she also exhi- "bited some very curious phenomena. I think it useful "to relate the following, which may possess some interest "for those who are devoted to researches after, and to the "defence of, the same truths with myself.

"Four seconds only were required to place her in som- "nambulism; and while she was in that state, I was un- "der the necessity of retiring some distance from her, "since as soon as I touched her, that portion of my body "which thus came in contact with her was immediately "stricken with catalepsy:—towards the close of her ma- "lady, this magnetic power had become so considerable, "that it was no longer necessary for me to touch her, in or- "der to experience its effects; for, notwithstanding all the "resistance which I compelled myself to employ against "this agency, yet she acted mentally upon my brain, and "the desire for sleep immediately crept upon me. What "was very extraordinary, was, that oftentimes this action "was independent of her will, since she herself was really "grieved at it, and pointed out to me a method of protect- "ing myself from its influence: this was to carry about "with me a piece of glass which had been magnetized by "some other somnambulist. This plan succeeded, as she "had foreseen.

"One day that I had forgotten my *talisman*, I again

"felt the effects of sleep. Wishing to keep myself "awake, I took upon my finger, automatically, a tame "dove which was walking about the room; but scarcely "was she seated there, when she closed her eyes and "fell asleep. Madame Bussière, who was remarkably "attached to this bird, immediately perceived it, and was "much agitated by seeing her in this state:—she begged "of me to put her down, which I did at once, in order to "terminate the state of painful emotion, which this expe- "riment had occasioned to her mistress.

"One day, having desired her to touch one of her "friends who was unwell, she refused to do so, alleging "that, instead of affording her relief by so doing, she "should only do her harm. She made the same answer "with respect to her husband, who was suffering from "indigestion, and whom I wished her to touch. I deter- "mined on relating these circumstances, because they are "opposed to the instinct of somnambulists in general, "which leads them to offer their attention and care to the "suffering persons around them."—*Communicated by M. Müllier, of Bordeaux.*

The present series of illustrations would be incomplete without one instance of a person in somnambulism prescribing for others, and I purposely select this case from the *second* Report of the Academical Commission in 1831, because it is introduced in the body of that Report, and *vouched* for by nine honourable men. Not that this is sufficient to preserve it from the aspersion of *falsehood*. For we observed not very long since in an English publication, that the case of Madame Plantin, vouched for on the same indisputable authority, was absolutely denied, and held up to the detestation of the good, as an impudent

fabrication. When we see the testimony of honourable men thus assailed by the anonymous or the obscure, we are compelled to pity the unenviable desolation of that heart, which can think so badly of others; and to believe that possessing no higher standard of *right*, than the dreariness of his own defective head, or unprincipled heart, he has fancied that others must be like himself, and are prepared to sacrifice as much, for the momentary éclat of victory over truth! But we turn to our case.

"We," say the commissioners, "have just given you, "in the two preceding observations, as many remarkable "examples of *intuition*, of that faculty developed during "somnambulism, by which two magnetized individuals "perceived the maladies with which they were attacked, "defined the treatment by which these ought to be com- "bated—aunounced their termination, and foresaw the "attacks: the fact of which we are about to present you "the analysis, possesses a different kind of interest. "Here the magnetized individual, during somnambulism, "determines the malady of persons with whom she is "placed en rapport, describes its nature, and points out its "remedy.

"Mademoselle Cèline was placed in somnambulism "in the presence of the commission on the 18th and "21st of April,—on the 17th of June, the 9th of Au- "gust, the 23d of December, 1826,—on the 13th and "17th of January, and the 24th of February, 1827. In "passing from her usual state to that of somnambulism, "she has felt a cooling down of the temperature "of the body, several degrees, appreciable by the ther- "mometer; her tongue became dry and rough in- "stead of moist and yielding, which it was before; her

" breath, which was sweet before, became foul and repul-
" sive.

" Her sensibility was almost gone during the continu-
" ance of her sleep, for she made six inspirations, having
" close under her nose a bottle filled with hydrochloric
" acid, and yet she did not exhibit the slightest feeling
" M. Marc pinched her wrist; an acupuncture needle
" was passed to the depth of three lines into the left
" thigh, and another two lines into the right wrist. These
" two needles were united by a galvanic conductor; very
" marked convulsive movements were produced in the
" hand, and yet Mademoiselle Cèline appeared to have
" no cognizance of aught that was done to her. She
" heard those persons who spoke to her closely, and at
" the same time touched her;—but she did not hear the
" noise of two plates which were suddenly broken by he
" side.

" It was while she was plunged into this state of som-
" nambulism, that the commission thrice recognized in
" her the power or faculty of discovering the maladies of
" persons whom she touched, and of pointing out suitable
" remedies for their relief.

" The commission found among its own members, one
" who would submit himself to the exploration of this
" somnambule: this was M. Marc. Mademoiselle Cèline
" was requested to examine attentively the state of health
" of our colleague. She applied her hand over the re-
" gion of the heart, and upon the head, and after three
" minutes she said that there was a determination of blood
" to the head; that M. Marc had positive pain on the left
" side of that cavity; that he often felt oppressed, espe-
" cially after eating;—that he would be liable to a little
" cough; that the lower portion of the lungs was loaded

" with blood ; that something rendered difficult the pas-
" sage of the food ; that that part (and she pointed to the
" region of the ensiform cartilage) was drawn inwards ;—
" that in order to cure M. Marc, he should be largely
" bled,—should have poultices of hemlock applied upon
" him ; and that he should be rubbed with laudanum upon
" the lower part of the chest ;—that he should drink
" lemonade and gum-water,—that he should eat little and
" often,—and that he should not take exercise imme-
" diately after a meal.

" We were not long in learning that M. Marc expe-
" rienced all which the somnambule had announced ;—
" he told us, that in point of fact, he was always oppressed,
" if he took walking exercise on rising from the table,—
" that he often had cough,—and that before the trial of
" that day, he had had pain on the left side of the head ;
" but that he did not feel any uneasiness in the passage of
" the food.

" We were struck with the analogy between the feel-
" ings of the man, and the announcement of the somnam-
" bulist: we very carefully noted them down, and we
" waited another opportunity of again testing this singular
" faculty. This opportunity was afforded to the reporter,
" without his having sought for it, by the mother of a
" young lady, who for a very short time had been under
" his care.

" Mademoiselle de W———, daughter of M. Le
" Marquis de N———, a peer of France, aged from
" twenty-three to twenty-five, had been suffering for the
" last two years from abdominal dropsy, accompanied
" with several internal tumours—some of which were of
" the size of an egg—others as large as the fist,—and
" some, even as large as a baby's head, and were princi-

" pally situated on the left side. The exterior of the ab-
" domen was unequal, and irregularly prominent, and
" these inequalities corresponded with the tumours, which
" were situated in the abdominal cavity. M. Dupuytren
" had already performed the operation of tapping this in-
" valid ten or twelve times, and had always withdrawn a
" large quantity of clear albuminous fluid, which was per-
" fectly inodorous, and free from any mixture. These
" means were always followed by a certain amount of
" relief.

" The reporter had been thrice present at this opera-
" tion ; and it was easy for himself and M. Dupuytren to
" satisfy themselves of the size and hardness of the
" tumours, and consequently to feel their own inability
" to cure this disease. Nevertheless they prescribed some
" remedies, and they attached considerable importance
" to the plan of Mademoiselle de N———, employing
" goats' milk of an animal which had been subjected to
" mercurial frictions.

" On the 21st of February, 1827, the reporter went in
" quest of M. Foissac and Mademoiselle Cèline, and he
" conducted them to a house situated in a street of the
" faubourg du Roule, without telling them either the
" names, or the residence, or the nature of the malady
" of the young lady whom he wished to submit to the
" examination of the somnambulist.

" The invalid did not make her appearance in the room
" until M. Foissac had put Mademoiselle Cèline into the
" magnetic slumber :—and then, after having placed one
" of her hands within hers, she examined her for eight
" minutes, not as a medical man would examine her, by
" pressure upon the abdomen, by percussion,—in fact, by
" calling in the aid of all his senses ; but simply by very

" slightly applying the hand upon the stomach, the chest,
" the back, and the head.

" Being interrogated as to what she had observed with
" regard to Mademoiselle de N———, she answered,
" that all the abdominal interior was diseased ; that there
" was a schirrous tumour, and a large quantity of water
" in the vicinity of the spleen ;—that the bowels were
" much disturbed,—that there were little pouches which
" contained worms ; that there were some swellings of
" the size of an egg, which contained matter, and that
" these swellings must be painful ; that there was at the
" bottom of the stomach, an enlarged gland—as large
" as three of her fingers ; that this gland was in the sto-
" mach, and must impair digestion ;—that the disease
" was of long standing ; and finally, that Mademoiselle
" N——— would be subject to head-aches. She advised
" a tisan of borage and dogs' tooth mercury, with nitre,
" and five ounces of the sugar of pellitory taken every
" morning,—and a very small quantity of mercury taken
" in milk ;—she added that the milk of a goat, which
" had been rubbed with mercurial ointment half an hour
" before she was milked, would be the best method of
" exhibiting the remedy. Besides, she prescribed cata-
" plasms of elder flowers to be constantly applied upon
" the abdomen, and frictions over this cavity with the oil
" of laurel, or in its absence, with the juice of that shrub
" united to the oil of sweet almonds ;—and a lavement
" of the decoction of bark, diluted with any emollient
" decoction. The diet should consist of white meats, milk
" in various forms, farinaceous matters, but no citron.
" She was to be allowed very little wine,—a small
" quantity of rum flavoured with orange flowers and
" water,—or peppermint water. This treatment was not

"followed, and had it been, it would not have saved the "patient. She died a year afterwards,—and an inspec- "tion of the body not having been made, it was impos- "sible to verify, in all its details, what the somnambulist "had declared.

"In another case in which some very clever medical "men had been consulted, of whom several were members "of the Academy, and had advised a mercurial treatment, "for some enlarged glands in the neck;—the family of "the invalid who was submitted to this treatment, per- "ceiving it to be followed by alarming consequences, "wished to have the opinion of a somnambulist. The "reporter was requested to be present at this consultation, "and he did not hesitate to profit by this new opportunity "of adding to the information which the commission had "already acquired.

"He found a young lady, Madame la Comtesse de "L. F., having the right side of her neck deeply swollen, "with a quantity of enlarged glands agglomerated toge- "ther; one of which had suppurated.

"Mademoiselle Cèline, whom M. Foissac had mag- "netized in the presence of the reporter, was placed en "rapport with the sick lady, and said that the stomach "had been irritated by some substance, *as if it were a* "*poison;* that the bowels had been slightly inflamed; "that there existed at the upper part of the right side of "the neck a scrofulous malady, which might become "worse than it now was; but which would be improved "in a fortnight or three weeks, by pursuing the plan "about to be directed. This treatment consisted in "eight leeches to the pit of the stomach,—a few grains "of magnesia, some decoctions of gruel, a saline pur- "gative every week, two lavements every day, the one

" of the decoction of quina, and immediately afterwards " one of the root of marshmallow; frictions with æther " upon the limbs, a bath every week; and for nourish- " ment, a milk diet, light meats, and entire abstinence " from wine.

" This treatment was followed for a time, and with a " very marked improvement. But the impatience of the " invalid, who did not find her restoration to health " sufficiently rapid, determined the family upon calling " a new re-union of medical men. It was then decided " that the sufferer should be subjected to a new mercurial " plan. The reporter then ceased to see her; but " learned that in consequence of the administration of " mercury, the stomach suffered severely, and that symp- " toms arose from this cause which conducted her to the " tomb after two months of severe suffering. A procès- " verbal of the autopsy, signed by MM. Fouquier, Marjó- " lin, Cruveilhier, and Foissac, stated that there existed " scrofulous enlargement of the glands of the neck,—two " small suppurating cavities at the summit of each lung, " these resulting from the softening of tubercles there ex- " isting; the mucous membrane lining the larger arc of " the stomach was almost entirely destroyed;—no other " malady, or traces of other malady, were perceptible.

" From these observations it follows, first, that Made- " moiselle Cèline, in her state of somnambulism, did point " out the disorders of three persons with whom she was " placed en rapport;—2ndly, that the declaration of the " first, the examination which was made of the second " after three tappings, and the inspection after death of " the third, did in each instance, confirm the award of the " somnambulist;—3rdly, that the several remedies which " she prescribed were not beyond that circle of remedies

" with which she might easily be acquainted, nor a depart-
" ure from that order of things which she might rationally
" recommend ;—and 4thly, that she applied these remedies
" with a certain amount of discernment."

With regard to the sense of *taste*, as developed in somnambulists, this again is a phenomenon of the same order, and is to be similarly explained. The individual in the state of lucid somnambulism, tastes whatever is tasted by the magnetizer. Thus wormwood has been given to a patient in this state, and has been thought to be cake, because the magnetizer had eaten cake ;—or without actually putting any thing into the mouth, the action of apparent mastication has taken place, and it has been pronounced to be precisely what was eaten by the magnetizer ;—and yet when awakened from this state after the *former* trial, the patient has nearly vomited, and exclaimed that something most horrid had been given him, although a few minutes before he had chewed the wormwood, and that for a considerable time, with evident satisfaction and pleasure ; thus showing that the ordinary sense of taste was suspended, and that a new order of sensation had been developed.

A similar though somewhat different phenomenon has been produced by the somnambulist receiving into the mouth, something very nasty, and yet pronouncing it to be very agreeable, under the impression that it was something nice conveyed by a very dear friend, and yet being excessively angry when awakened at the imposition which had been practised upon him. This affords a fine illustration of the workings of prejudice upon judgment in the waking state :—for then effects almost as inconceivable, are brought about by the agency of imagination, and excite our astonishment ; *here* the prejudice is created only upon

an *organ of sense,* and does not enlist the mind in any process of ratiocination;—while *there,* the mind with all its powers, and all its privileges, is carried away captive by a phantom. Nevertheless there can be no doubt, but that the force of imagination and feeling is greatly enhanced in the state of magnetic sleep.

This increased development of sensibility is oftentimes very great. Thus I have seen patients distinguish, time after time, and unerringly, magnetized from plain water. To myself there was no perceptible difference, but by the patient, the one was instantly distinguished from the other. But I once witnessed a very remarkable, and I confess inexplicable phenomenon. There were together two lucid patients placed in the magnetic sleep by the same magnetizer; each distinguished the magnetized from the plain water, and turned with disgust from the one or the other; but the remarkable fact was, that the one recoiled with disgust from the plain water, and revelled in that which had been magnetized; while the other exhibited precisely the contrary disposition. It is true, that these two were originally of very different constitutions:—the one was sensitive, intelligent, and active,—the other was dull,—of limited intelligence, and prone to torpor. How far there might have been two opposite magnetic conditions, resembling negative and positive electricity, rendering them impressible by magnetism, but in precisely opposite directions, I am not prepared to say:—but this is at present the only explication which presents itself to my mind, of a very curious phenomenon, and one which, so far as I am aware, has not been particularly specified —much less explained.

The taste of wine, beer, milk and other fluids, and also of some other substances, has been equally revealed

through the energetically exercised brain of the magnetizer. This also seems to have been sometimes effected without the concurrence of his own senses, and merely through the exercise of his will. Thus without tasting, he has wished that such and such an impression, should be conveyed to the taste of the somnambulist, and it *has been conveyed ;*—and in the same way, the unexpressed thought of the one, wishing that such an action might be produced in the other, has actually developed such action. These are purely mental proofs, of mental affinity,—of that kind of mental relationship which exists in consequence of the two organs of mind having entered into that condition of approximate sympathy which is expressed by the terms "en rapport."

We hesitate to adopt the position which has been advanced, that this development of the senses, is *a rise* in man's nature ;—and we do so, *first,* from the rarity of clairvoyance, which, however it may seem to be developed by very repeated magnetization, is notwithstanding a rare phenomenon, as compared with the frequency of magnetic slumber ;—and secondly, from our belief in its dependence upon a peculiar state of excitement of the brain, which tends to its exhaustion, and to the impairment of its vital energy,—which is, in point of fact, an unnatural,—a *morbid condition*, and if so, cannot be considered, as a *perfection*, or as a nearer approach to perfection.

We believe in the existence of sight, without the aid of the eyes in the magnetic condition ;—but the measure of this belief is not the same as that which we possess in consequence of seeing with our own eyes. And the reason is obvious. First, if we doubt about the report of our eyes, and before lengthened habit has taught us to trust in their accuracy, we test that accuracy by the aid

of some of the other senses, as touch, taste, &c. :—witness the attainment of knowledge by infants : and clairvoyance should be considered somewhat in the same light. Then, again, long habit has taught us to trust in the report of the eyes ;—and for the same reason, we SEEM *to understand* that report : while, on the other hand, though we admit the facts, they do so manifestly transcend our present understanding, that although not *more inexplicable* than ordinary sight, *sixty years after the creation*, now *seem* to be so, on account of the difference of associated circumstances.

With this apology, we can only state *the fact*,—that somnambulists do distinguish with their *eyes closed* the objects placed before them ; they have told the number and the colour of cards without touching them, and the hour marked on a watch : they have read some lines of books opened by mere chance, and distinguished through opaque substances, many other things invisible to the ordinary methods of sight : these facts are incontestable.

Analogous facts exist in nature ; but it is curious that in both these cases, somnambulists seem to use their eyes, however closed, in order to see :—that is, that the muscles of the eye seem to direct it towards the object of sight. Is this dependent upon the long-established *habit*, by which we know such direction would take place as an involuntary act ;—or is it really a matter of *necessity?* If it be the latter, how is this to be reconciled with the opinion we have previously given, that the somnambulist is guided by the mind of his magnetizer ;—that he knows and executes that which passes in *his* mind, even though no word has escaped *him :*—and although he *himself* is scarcely conscious of thought,—much less of will ? Firmly believing, that the cerebral

act of the *magnetizer* has a corresponding cerebral movement in the *magnetized*, or that it is at least participated, —we do thoroughly abandon the *necessity* for this application of the eye of the somnambulist, which appears wholly useless so long as it is perfectly closed :—and we do believe that such action is solely dependent upon the associated habits of ordinary vision.

With regard to the supposed knowledge of languages, much has been said and written on the subject, and much that is *untrue ;* for it will be found, that all that *is true*, resolves itself into the rationale of the above-mentioned processes. Thus, for instance, during somnambulism, the knowledge of no *new* language is *acquired ;* the individual does not *now speak* and *comprehend* in a language which he had not previously known. It is quite *possible*, that he may utter sounds in a language which he had never studied, and does not now understand. In point of fact, the magnetized individual does not understand a question put to him, in a language of which he was previously ignorant,—*if the person putting the question does not himself understand and think of the meaning :* a proof that this phenomenon is merely an extension of the *perception of the thoughts of* the magnetizer, —and not *an intuitive acquaintance with the words which he articulated* ; these latter possessing no value, except as they are *understood and thought of* by the individual who pronounces them. In all this there is nothing miraculous,—no pretension to a revelation, or to a gift of tongues.

One word more on this very singular faculty, with which only a small number of somnambulists are endued, —that of penetrating into the thoughts of those persons with whom they are en rapport, before those thoughts

shall have assumed a sensible form, or be clothed in language at all,—the proof of this is to be found, in that they see, think, feel, act, under the influence, and isochronously with the brain of the magnetizer;—or with the brain of those others, with whom they have been first placed in relationship, by an immediate and direct process:—this preliminary is indispensable.

And *then*, they know what passes at a distance from them, and recognize persons and places, whom and which, they have never seen;—but *only*, through the organs of those with whom they are en rapport, and who are themselves acquainted with such persons and places.

The somnambulist also partakes the *ideas* of his *magnetizer*, so that in his answers, you obtain a transcript of the mind of the latter, rather than of the former. This has been shown in a most marked manner by individuals who have been successively magnetized by very different characters:—in either case, the tinge of thought, and reasoning, and conduct, has assumed the prevailing hue of the magnetizer.

This is further shown by the fact, that the magnetizer may be pre-occupied with one thought,—and yet may *act* in some way, independent of such pre-occupation; and then it is always the *thought*, and not the *act*, which is always followed by the somnambulist.

It is a curious fact, that the ignorant and illiterate, generally attain the highest degree of lucidity, rather than the more talented, and the better informed. And yet this is only curious for want of investigation: for it is obvious that the unbroken, maiden-ground, which has not been pre-occupied and tilled, and stimulated into previous activity, must be much more alive to impression—much more likely to reach at once the state of exalted sensi-

bility, than if it had been previously sophisticated by commerce with the world and its intricacies, and excited to great intellectual action, and driven away from the simplicity of *truth*.

We employ this term in its large *moral* sense, and by no means wish to claim freedom from *error* as an attribute of somnambulism. On the contrary, we hold the somnambulist to be very liable to error,—apparently from slight causes: and this because we believe the faculty *when existing*, to be very *easily* disturbed, in proportion to the exaltation, and attenuated condition of the machinery employed. We always find in physics, that the most delicate instrument, the most nicely and accurately graduated to a particular end, is the most easily disturbed, and the most liable to error in consequence:—so also, the brain of the highest order of manifestation, is the most susceptible of morbid action,—the feeblest, the most liable to irritation and perversion.

Thus, *natural* magnetism, when confined to the relief or cure of disease, is, if properly directed, always more or less useful;—but we cannot thus calculate upon *spiritual magnetism*, in which the somnambulist is encouraged to wander into airy and imaginative regions;—which forgets its primary object;—becomes rather a pursuit of curiosity,—and is employed for the production of extraordinary phenomena, rather than of benevolent, and health-giving agency. And thus it is, especially after the brain has been much excited, and the somnambulist has related, what he has put forth as prophecies,—or has told what has happened in the upper or the lower world, or in any supposed intermediate state, or in the moon, that he has clean swerved from truth; and has related simply the creations of his own brain—the visions of his own fancy

—the nightmares of his wayward, excited and uncontrolled imagination;—and all this has arisen from illusion and self-deception—not from any design to deceive others, or to participate in that jugglery, which we know has sometimes been carried on, by wicked and designing individuals.

It is manifest, that errors of this kind might arise from the somnambulist not detecting the designs of the unprincipled magnetizer, thus becoming the *dupe* of the wicked, and not himself participating in the dupery:—and that because, being under the will of his magnetizer, he yields his own will and thoughts to the directing ascendancy of him who thus controls (within certain limits) the entire moral and intellectual being of the individual thus placed under his motive influence:—provided always, that such influence does not infringe upon his religious principles,—upon his previously acquired knowledge of the right and wrong,—upon the decencies and proprieties of society—or upon any of the great established *principles of conduct.*

And we say this advisedly: for magnetic sleep-waking is a *rise* in man's *moral* nature, not a *degradation:*—separated from the usual action of the senses, the mind seems to have obtained juster notions,—to have possessed a new sense of spiritual things, and a more sensitive apprehension of evil;—to be lifted up nearer to the fountain of *all good*, and *all knowledge*, and *all truth;* to possess an augmented and intuitive horror of falsehood—to be more averse from folly and vulgarity,—and to have a quicker perception of refined taste, and delicacy of thought and feeling, than it before possessed. We admit, however, that this must in a measure depend upon the character of the magnetizer.

In speaking of the *moral properties* of somnambulists, it must always be with reference to their original characters:—there is no conversion of original tendencies,—there is no engrafting of new character, but a development and exaltation of the former condition; so that making allowance for original differences, the somnambulists acquire more delicacy of conscience,—greater accuracy of foresight—more tact at discovering intended evil—and further, obtain a greater supply of the means, and of the power of resistance.

As the contrary has been asserted by the opponents of magnetism, it is necessary distinctly and unequivocally to state, that during the condition of somnambulism, the love of order will become more accurate and prononcée; —the interior feelings will be more lively;—the development of intelligence will be more acute and profound, *in proportion* as the mind is detached from earthly interests and passions, and as it is consequently more enlightened. This exaltation of mental phenomena, does not apply to those things, which have been *revealed* to man, or in which he has been instructed:—on these subjects, we meet upon the same ground,—and if there be an attempt to make them reason upon *mysteries*, their imagination will be excited, and they will be led into all kinds of error. We shall no longer possess the *instinctive perceptions* of an unsophisticated brain, under the peculiar circumstances of clairvoyance, but we shall obtain as a substitute for these perceptions, the *prejudices* of infancy, surrounded by the clouds of imagination,—or some hypothetical glimpses at truth:—in fact, an ideal world, in which reality and illusion will blend an inextricable confusion,—a confusion which can no longer be disentangled, but by the aid of reason and experience; for

even admitting that the somnambulist *could see* in this ideal world, things hidden from ordinary perception, he could no more communicate those things, than he could convey light to the *born blind*, or give him ideas with regard to the phenomena of vision.

Now granting the facts which have been alleged, (and it is impossible to deny them,) it follows, that some change in the normal conditions of the constitution is produced by magnetism. We have not professed to define wherein that change consists; we do not attempt an explanation of its phenomena;—we only contend for its existence,—and for its having been produced by magnetic processes. But if so, it follows that it is impossible to deny, that magnetism does produce *some action;* and this admitted, it is absurd, and most unphilosophical to conclude *à priori*, *that such action never can be useful.* For if an action be produced, and we know not the terms of that action, how can we ever reason upon it, that it *cannot be useful?* How can we even attempt to deny that it *may be* of the very *highest* utility? How shall we say that the system shall not be invigorated by its *direct agency?* How deny, that the repose to the brain and nervous system, insured by the magnetic sleep, shall not arrest the downward wear and tear of that system, and give it precisely that degree of harmony, and energy, and vitality which it requires?

Moreover, as there *is no phenomenon* in nature, which, in order to its production, does not require a particular concurrence of circumstances, without which it *does not and cannot take place*,—so also with regard to magnetism, we cannot expect its effects, except under favourable circumstances;—and these circumstances not having been thoroughly investigated and known, we can neither

deny nor affirm, that such and such apparent effects are necessary and undeniable consequences.

There are, however, *certain incontestable results* of simple magnetic action,—losing sight for a moment of all which are doubtful or wonderful ; and these are *to accelerate the languid circulation,—to augment the warmth,—and to give to vital power a greater degree of activity.* Surely these results would be amply sufficient to account for its beneficial influence in that large class of diseases, in which prevails *a deficiency of vital power.* And to these we must add the relief of pain—the soothing nervous irritability—and the benefits arising from *sleep.*

The mode of *communicating* this energy (the fact is indisputable) has not been *decided :* and we are ready to give up our own ideas, as soon as a better explanation can be given. We are fully sensible, ay, perhaps morbidly alive to the pain inflicted by ridicule :—but we do console ourselves with the reflection, that many a person has been laughed at, who has ultimately proved the benefactor of his race :—we cannot help reflecting, that they who scornfully deride our position, have no better explanation to offer,—and no reason to give for their derision, but that the thing is *absurd,* because *inconsistent with their previous knowledge and prejudices ! !* And such is the force of the association of ideas, that we cannot help being reminded, of the *later Greek physicians,* who for four hundred years, paid no attention to the *small-pox,* because they could find no description of it in the *immortal works of Galen :—there was the fact*—but it was not worthy of notice, because it had not been previously mentioned by their oracle ! Admirable reasoning truly !

The dependence of magnetism on nervous influence is

undoubted: the similarity of *nervous* with *electrical* and *galvanic* agency incontestable:—the power of developing the former with friction, and the latter by metallic combinations under favourable circumstances;—and of communicating both the one and the other, *unseen*, *unknown*, to other inanimate bodies,—and of producing the most extraordinary effects through their agency:—the power of receiving the impression of both, has been felt by most persons: the fact that this power has been communicated to the dead, and that by it articulation has been produced,—that the face has been distorted by rage,—the hand clenched in pugnacious action,—or the leg projected in defiance:—and still more recently, the detection of *energia*, as distinct from light and heat, and the power of its communication, do all prove that invisible and analogous agents are transmissible,—that these are as subtle, perhaps as powerful as the nervous influence; and why then are we to *deride* the communication of nervous energy?

But our opponents, driven from this stronghold, say, it is not the communication of nervous energy which they deny, and which they well know is communicated to different parts of his own body, by every individual, at different times, and under varying circumstances; but the communication of the exuberant life of one individual to supply the deficient life of another. Now, he must be a bold casuist, who will in the present state of our knowledge, attempt to separate *animal life* from its first and inalienable phenomenon, *nervous energy;* we profess not to say, that they are identical:—but this we do say, that he who communicates nervous energy, will communicate *life*,—and that if the power to give the *one* be accorded, the power to communicate the other cannot

be *withheld.* And if it were, the contention becomes a mere war of words; because we shall be satisfied by saying, that such an amount of *nervous energy* is communicated, as to produce the effects required: and thus the question is set at rest, by stopping short, at one of the first phenomena of life, upon which all the others are dependent, and without the continuance of which, life is immediately extinct.

There is not then any thing so superlatively ridiculous in this idea of the transplantation of life, especially since it has been explained as above; and since, as it has been remarked by the *judicious Hecker,* "*it is a fundamental* "*principle of all life, that it propagates itself in conge-*" *nial soils.*"

As we are drawing towards the conclusion of what we have to remark on the subject of somnambulism, and before mentioning a case which has fallen under our notice, we think it right to introduce the observations of Georget on his own patients: and we do so the rather, because Georget had denied, and derided the phenomenon in his earlier days; but like other *wise* men, had been convinced by examination;—and like other *good* men, had had the honesty to avow his newly-obtained convictions,—although the extent to which those convictions had operated a change in his moral and intellectual character, was not fully known till after his decease.

Georget found that his somnambulists became insensible to the *loudest* noises, yet heard the *lowest whisper* of those with whom they were en rapport;—that they sympathized with the state of health of such individuals; that they described their own maladies accurately,—especially in one case of inflammation of the lungs, in which the patient (unlearned in anatomy) gave a pretty accurate de-

scription of those organs—of the heart and its vessels—and of the pericardium—not of course in anatomical terms—but in language such as a common intelligent observer would employ,—and of all which information she was perfectly ignorant *under common circumstances*, that is, when not in the magnetic state; that they became subject to the will of their magnetizer—not however to the extinction of their own liberty of action, and power of opposition, and of choice;—that the memory of what had occurred in previous states of somnambulism was most accurate, though it had been totally obliterated in the waking state;—that the remedies they prescribed were such as they were ordinarily acquainted with;—that they possessed a distinct foresight of physiological and pathological acts of the economy, which were to happen at a longer or a shorter interval;—that some *sang well*, who could not sing when awake; that in others the muscles became cataleptic;—that in order to the success of these phenomena, the *attention* of the magnetizer must be seriously given to the subject before him,—and that every approach to *levity*, was as fatal to the regular production of the phenomena, as a damp atmosphere to the success of electrical experiments; that the influence of the magnetic sleep in diminishing or superseding attacks of hysteria and epilepsy was *great;*—and in conclusion, M. Georget appeals *from all reasonings* to these *and similar facts;* and while admitting that some may be *dupes*, and others *rogues*, contends notwithstanding for the reality of the phenomena,—not attempting to explain them any more than the phenomena of electricity and galvanism, *produced by placing certain substances en rapport with each other*,—but inferring that if such may be the case in these departments of natural philosophy, (and insisting that

it is the case,) that *à fortiori much more may it be* from two nervous systems so placed en rapport, and producing such a change in the ordinary mode of existence of these systems, as *shall lead*, *and does lead*, to the most astounding consequences, and not the less so, because they are inexplicable.

There are a few cautions to be observed in conducting magnetic processes, which ought perhaps to be introduced in this place. In the changed state of the organ and function, which exists in *somnambulism*, and particularly in the manner of receiving and transmitting sensation ;—and in the highly exalted state of the nervous sensibility, it is necessary to guard against unwarily augmenting that exaltation, because it is the extremity of the career which Nature has traced out for herself, and *within the limits of which*, she is able to preserve the harmony of the faculties, and the supremacy of reason,—and beyond it, *there is* a large field open to imagination, and having passed its boundary, *illusion usurps the place* of truth.

a. Never therefore attempt to *produce somnambulism as such,* but let it come naturally and unsolicited, in order to derive benefit from its phenomena.

b. Have but one intention,—*form* but *one* wish—that of facilitating the cure of your patient, and of allowing Nature to employ advantageously to herself, that superabundance of power, which she has in her bounty allotted to you.

c. Never permit to yourself any exercise of curiosity—any experiment to prove the lucidity of your somnambulist ; *speak* only of his *own* disorders,—and fix his attention on the means to be employed for his relief. His cure is your essential object,—your principal aim ; never lose sight of it *for one moment.* In doing this it is quite

possible to blend moral with physical agency, and to convey lessons of the utmost importance, without deviating from the strictness of the above rule, viz. that of simply *relieving physical and moral evil.*

It is very desirable that the magnetizer should be alone with his patient,—and where this would be indecorous, or might occasion the *appearance*, or even the *possible suspicion of evil*, with only *one* witness—who is really interested in the welfare of the sufferer. When this caution has not been attended to, the attention is apt to become distracted,—the power of relief proportionally diminished, and the treatment is less successful. There is, too, a probable agency exerted upon the magnetized by the presence of indifferent persons, arising from their great increase of sensibility, which makes them keenly alive to the influence of those who are *around them:* and this influence arises probably, not only from physical or magnetic emanations, but also from the thoughts and feelings developed towards themselves. It is manifest, that in whatever way produced, this extraneous influence must be opposed to, and detract from, the simple curative, straightforward agency of the magnetizer.

If the state of somnambulism continued beyond a certain moderate period ;—or if it were renewed spontaneously, without any repeated external agency, it would become a malady in itself; a sufficient proof of the close *affinity*, if not *identity*, of the natural and magnetic somnambulism.

From the insensibility to pain of some patients during the state of somnambulism, it has been inferred, that surgical operations might be performed in this state, without occasioning the sense of pain, provided that the patient were susceptible of complete somnambulism. Doubtless

this is true in some cases, and it has been acted upon, with perfect success, most unquestionably ; but it requires further experience, and investigation, before it can be adopted and recommended as a general rule, because it may admit of question, whether the condition itself be not always the result of an overcharged brain : and then comes the question, whether this can be safely employed upon a large scale ;—whether it can be employed with impunity in a brain predisposed to congestion ; and whether, on the contrary, the brain itself, or its remote dependencies in interior organic life, may not suffer from this partial over-excitement. Admitting the full force of this caution, the only inference to be drawn, is that it is not universally applicable, and that it behooves us to investigate and distinguish between cases in which it may be advantageously employed, and those in which it will be better omitted altogether.

In the employment of magnetism, and in the direction of somnambulism, it is indispensable to keep in mind, a foregoing axiom—that *one end* only, is to be sought after and obtained, viz., to render service to the sick, involving as this does the most entire self-denial—complete abstraction from all personal considerations—and freedom from all personal vanity, and curiosity ; in fact, to merge self altogether in this office of pure beneficence. It is confessed that this is the beau idéal of a character not very easily obtained ; for where selfishness so largely predominates, as it does in the human breast, it is difficult to find the individual, where the simple love of doing good, shall be the *sole*, and at the same time *sufficient* motive for unrequited exertion.

Somnambulists sometimes foresee malady which shall hereafter happen to themselves,—and will indicate the

precautions necessary to avert such malady, as well as the remedies best suited to remove it:—this too has occurred within the range of my own knowledge;—they see also the moral state of those with whom they are en rapport:—they penetrate their most secret thoughts, and give counsel accordingly. But these instances are *very rare:* and even they who have given evidence of surprising lucidity, do not retain it for ever, and do not equally possess it at *every hour*, nor with respect to *all objects*. Thus they will see things, which no man in this world can see by his ordinary senses; and on the contrary, they do not perhaps see, what a medical man would discover at first sight. Nor is this wonderful: they cannot be expected to see, what is beyond *their sphere of vision;* and even allowing that it shall be *within that sphere*, there are aptitudes to the vision of the somnambulist, and of the medical man, which cannot be common to each—and therefore both the one and the other are occupied with their respective associations. So is it with any ordinary men, and any ordinary landscape:—the attention of one is arrested by its general beauty,—of another by some particular point of beauty,—of a third by its general fertility,—of a fourth by its floral productions,—of a fifth by its water,—of a sixth by its habitations, &c.:—it is therefore only an ordinary law of nature, by which the somnambulist perceives this, and overlooks that. The inference is this: be contented with their knowledge such as it is;—let them not wander into regions of fancy, religion, or politics; be it ours to guard the approaches to the former by the sentinel of reason,—to guide our way through the mazes of the latter, by obedience to the laws, and unlimited beneficence to man; and as for the second, be it ours devoutly to believe all which God has revealed

to us, and to repress the indiscreet curiosity of seeking after a greater amount of wisdom, than that which is written for our instruction.

In reviewing the foregoing history of the somnambulist, we find, that he sees and hears those *only* with whom he is en rapport:—that he perceives only that which he looks at,—and looks only at that to which his attention is directed:—

He submits to the will of his magnetizer so long as such submission does not injure himself.—does not interfere with his ideas of right and wrong,—of justice and truth,—of benevolence to man, or of obedience to the Majesty of Heaven:—

He perceives the interior of his own body,—but generally observes those parts only, which are in a state of morbid action, or intimately connected with other parts which are so:

He has pre-sensations, which, however, are limited in their extent, and under many circumstances may prove erroneous:—

He speaks with extraordinary facility and command of language from the excitement of the brain;—thus if accustomed only to a provincial patois, he will speak elegantly and grammatically, because he will recall the language which he has thus heard spoken, and will appropriate it, as better suited to the exalted state of his faculties: but undoubtedly he will never speak a language which he has not previously heard and understood:—

He has generally a good deal of *vanity*, and the influence of this frailty, as naturally arising from his own exalted conceptions, should be guarded against:—

He has all the faculties of the waking man; but these faculties are of freer exercise, greater extent, and greater

delicacy ; and precisely in proportion to their wider range, and attenuated sensibility, are they more easily led astray, if once the somnambulist oversteps the limits which ought to place a boundary to the subject for his opinions and his judgments, and which ought to make us distrust both the former and the latter, as often as they overstep things which relate to *himself*, and which are consequently distinctly within the sphere of his *mental vision*.

It has been objected that the phenomena of somnambulism are not always the same. Granted : but they are always of a similar character, and may ultimately be classed together. And, is it any reason against the ordinary phenomena of spring, and summer, and autumn, and winter, that they are not always the same?—in fact, that they almost invariably differ in every succeeding year? Or is the *declination of the needle denied*, because it is liable to variation, and because we know neither the cause which produces, nor the laws which regulate *such variation?*

With regard to the *vanity* of somnambulists, which has been adverted to above,—*if* too much reliance is apparently placed upon their reports ;—*if* they are asked difficult questions, and their answers seem to produce wonder, on account of their correctness, and perspicuity, they are too apt to be invaded by the desire of astonishing,—and then, abandoning themselves to imagination, to give utterance to all sorts of groundless reveries.

This is an unquestioned evil, and perhaps scarcely to be compensated by any good which has arisen from somnambulism :—for had its phenomena remained unknown, and men, persuaded of their power to do good, had practised magnetism, with the simple exclusive desire of curing the sick, and not of producing extraordinary phe-

nomena, no evil would have arisen from their ignorance or unbelief of these higher manifestations:—on the contrary, they would have succeeded equally in succouring the wretched, and relieving disease, by continuing to magnetize with patience, attention, and benevolence.

An objection is here started, that the phenomena of somnambulism tend to support extravagant hypotheses, and are themselves supported by such hypotheses.

It is indeed allowed, that these phenomena have been associated with all sorts of opinions, by those who *previously held such opinions;* just in the same way, as physical facts upon which all the world are agreed, have been employed to support the most absurd systems, and have been attempted to be explained by those systems.

Again, it is objected that somnambulists have uttered the most absurd extravagances. Admitting that they have done so;—that their state renders them peculiarly susceptible;—and that if they are wantonly transported by their magnetizer into a train of illusions, their exalted imaginations lead them into all kinds of baseless reveries; yet those who have been left to their own natural resources, and still further, who have not been induced to wander from these truths, have always shown much good sense, intelligence, and reason.

Again, it is said that somnambulists, directed by *illuminati*, have sustained the theories of *their* magnetizers,—have formed predictions,—seen spirits,—been transported into other worlds, &c. &c.: and that such extravagances show them to be either dupes or impostors.

We reply, that *imposture* of this kind, is far more rare than might have been expected—but errors and illusions are not uncommon. If the question were to prove the *truth* of the visions of somnambulists, doubtless any

manifest errors would invalidate that truth: but this is a point which does not admit of doubt,—the real question being to determine, whether there be not, *produced by magnetism*, a state which differs from the *natural condition*,—and which is *sometimes* met with, as *spontaneously arising* in the course of other maladies. Now it is fully admitted as above, that some somnambulists may be thrown into such a state of exaltation, as to utter any extravagance almost maniacal:—in fact, for the time being, they are maniacs, who relate the dreams of delirium and insanity, with an easy, and brilliant enunciation.

Dr. Wurtz states, that he could find in Strasburgh, many well-known examples, in which somnambulists had been grievously wrong in their *predictions*,—had been singularly contradictory in *their opinions*,—and had sometimes directed in the treatment of malady, *obviously hurtful remedies*. But what does *all* this prove beyond the imperfection, which necessarily attaches to every thing human: and shows only that the predictions of somnambulists are liable to error,—that is, that they are *not* inspired, and that they are likely to be controlled by circumstances:—that in these respects they resemble the best judgments of the wisest physicians:—and that *their* senses and their reasoning powers however exalted are still limited—their knowledge still bounded by the circumstances of mortality.

The error consists in those who have absurdly attributed supernatural powers to the attributes of the somnambulists,—whereas they are but *men*—and in plain truth, their ideas do not appear justly to go beyond the boundaries of natural objects: they only are *absurd*, *erroneous dupes*, who look for such knowledge. Thus somnambulists speak the *language* they have heard in their *waking state:* and they

have the same order of sensations,—but they have fewer combinations, in proportion to their more limited range of *acquired ideas*.

Taking up this position, it follows, that the *only* questions asked of the patient in somnambulism, should be such as relate to his *own health*, or to the health of others with whom he is en rapport,—or *generally*, that which forwards the welfare of humanity: it is useless, and rash, and dishonest, and unphilosophical, and unchristian, to ask after the events of dim futurity, or as to the lot of others in a different state of existence. Doubtless, the somnambulist may judge better of the future, from the experience of the past; he may possibly perceive the *natural* course of events,—but he must ever remain ignorant of the *first cause* which controls this natural course,—and of the agency exerted upon secondary causes by the arrangements of *Providence*.

That which is called the crisis of somnambulists—the period of their greatest exaltation, always possesses its analogous condition in the natural disposition of the mind or soul which experiences it,—in the character and the mode of thought and action; in the extent and variety of knowledge,—and in the original stock of ideas,—all of which constantly influence the amount of apparent knowledge, which is really always in exact proportion to the amount of intellectual light possessed during the waking hours:—as, for instance, he who has no previous ideas of religion, will not have acquired them in somnambulism, and will not therefore manifest any such ideas, as if they were, or could be, the offspring of *inspiration*.

With regard to the *inspiration of the Holy Spirit*, to which some ultra-zealous defenders of magnetism have

attributed the visions of somnambulism, we must say that nothing but ignorance, or a near approach to idiocy, could ever have found a parallel between the two. We are free to admit, that some weak-minded somnambulist, may have really mistaken for *revelation*, that which his own mind has discovered, or felt, or perceived:—and that the creations of the brain have been invested with such a dreamy reality, as to impose themselves as *truths* upon the individual so exalted. We doubt not, but that the imperfect knowledge which the somnambulist has possessed of his own mind,—and *perhaps* the prejudices of education,—and *certainly*, the absence of the power of comparison of certain conditions, with certain others, during the state of magnetic sleep;—and finally, the want of this habit, and of the power of controlling the imagination, has led to the persuasion in his own mind, and to his own assurances towards others, that his baseless visions were actual and veritable *revelations*. Is there any thing extraordinary in this assumption? Has it not been common in every age, as the product of enthusiasm, and of a heated imagination? But have we doubted the truth of the Christian revelation, because of these pseudo-cummunings with the Almighty? Have we not only always attributed them justly to disordered brain? And ought we not in justice, so to attribute these wanderings in the somnambulist, and not to impugn the truths of magnetism on account of the errors and follies of some of its votaries?

Abandoning, therefore, all these subtleties,—all these absurd and supernatural pretensions, let only simple and right-minded persons fearlessly wish to do good; let them have an unshaken will to effect it; let them employ somnambulism for the only object for which Providence

has designed it—viz., the relief of malady; let them repress their own curiosity; let them dismiss the spirit of proselytism,—and strenously oppose the mania of experiment:—and, on the contrary, let the principles of benevolence and of a compassionate charity towards others—and of a well-grounded confidence in their own powers as directed for the good of man—as given by the Almighty, and consecrated to his service, be the sole motives of their conduct,—and they will have nothing to fear.

True, indeed, that many of the recorded phenomena of somnambulism are rare—not frequently seen, and often imperfect. Yet they ought not on this account to be rejected; the majority of them are real, though they have often been attributed to collusion, or to chimerical origin,—and although erroneous consequences have been derived from them. Hence, we do not infer the legitimate rejection of the facts,—but the necessary caution to distinguish the facts themselves, from the colouring with which they have been invested by enthusiastic or credulous narrators.

Even with somnambulists themselves, it requires much attention and wisdom to discern accurately in their reports, between that which *originates* from the exaltation of their senses,—from their nervous susceptibility,—from the influence of previously acquired associations,—and from the errors of their imagination;—from the manifestations and development of that real faculty, whose existence cannot be doubted by the dispassionate inquirer,—and whose phenomena are entirely different from any which we possess in our usual condition of being.

I do not feel that I should be quite doing justice to my

readers, if I did not present them with a sketch of my own observations on the subject of the foregoing chapter, on a clairvoyant somnambulist, for which I am indebted to her master, Mr. Poulton, of the Alton paper mills, whose kindness on these occasions I beg particularly to acknowledge.

The power of clairvoyance in this girl, was discovered accidentally; and I shall narrate *only that* which took place at the two private séances which were arranged for myself and my family only;—honestly avowing that there were occasional failures, sufficient to prove the *imperfection* of the *faculty*, or of the individual who possessed it.

The whole demeanour of the girl was sufficient to prove to any unprejudiced person that she was not acting a part, which she had got up; the *approach* of sleep—the *quivering* of the eye—the immediately *altered* countenance—the changed *manner*—the entirely new *expression* of the voice—and the altered tone, were *inimitably expressive* of that changed state of being which she had undergone. The individual who doubted these things *being present*, must be the one, over the sanity or honesty of whose mental manifestations, doubt must originate. As to any idea of collusion between the gentleman who magnetized, and the poor girl, this is so *utterly absurd*, that we should not have ventured to have placed a manifesto of his integrity upon paper, for any other subject than that of magnetism—in which it is the common weapon of opponents, who cannot *deny* the facts, to impugn the honesty of the parties.

The first circumstance which especially fixed my attention, was the extreme ease with which any limb could be placed in a state of cataleptic rigidity. A single pass, or

at the most two or three passes, sufficed to render the muscles perfectly rigid, and in that condition, she supported a chair and other heavy weights, on the extremities of the extended limbs, and on trial, it was found impossible to bend them. All the other limbs, not subjected to this magnetic agency, could be moved in an ordinary manner; and one or two counter-passes, which it was impossible for her to have distinguished by any ordinary sense, were sufficient to dissipate this rigidity, and restore the limb so catalepsed to its normal condition.

When left to herself during her mesmerized state, she immediately rose from her chair, and followed *all the movements* of her magnetizer with ludicrous accuracy, pursuing his footsteps around the room at a little distance, standing the same length of time wherever he had stood, and making a variety of gyrations according to the devious course which he had purposely adopted.

During these perambulations, whenever she passed the spot, in which any one of the spectators was seated, she shuddered, and withdrew herself as far as possible from *their contact*:—and if a silk handkerchief were dropped in her path, she became *immoveable*, and declared she saw *a fire*, which she could not pass. The colour of the handkerchief was unimportant; and the person who dropped it was equally unimportant:—these were tested by different individuals dropping a handkerchief, as if by accident, and out of the sphere of any ordinary vision.

The following was perhaps one of the most curious instances of her following the movements of her magnetizer. During the progress of some other experiment, one of the usual *domestics* came to the parlour door, with a message to her master, who left his patient for the purpose of speaking to her, and having received from her

some money and a parcel, *threw* the one, and *placed* the other on the table. On returning to the mesmerized girl, she instantly rose—walked to the door—opened it,—muttered as if speaking to some one,—and then appearing to receive something into her hand, walked to the table, and *exactly imitated* the motions of *throwing* and *placing* something upon that table.

At another time, she followed the mesmerizer up stairs, and altered her manner of walking, or rather running, precisely as he did his—that is, according to its rapidity—or taking two steps at a time instead of one, &c.: during all this time her eyes being *most perfectly closed*, and the eye-lashes *entre-croisées*. On his making a few passes over one step, she paused, and declared that she could go no farther. In this way, her progress was several times arrested: and till the unperceived impediment was removed by counter-passes, the strongest man of the party found it impossible to lift her from the floor.

In a similar manner, but during her waking state, her hand, in its progress along a table, became arrested and fixed upon a part, where the magnetizer had, unseen, unknown to her, previously placed his hand;—and then any effort to move it, evidently caused her so much pain, that it could not have been *forced* away, without severe suffering, and much violence.

Different objects being held behind her head, while her eyes remained firmly closed, she named each object correctly. On one of these occasions, a gentleman of the party, quietly removed a flower from the hand of the magnetizer, and substituted his penknife, on which she immediately exclaimed, "That is *not the flower*, *that's the gentleman's knife*." If any doubt could have arisen as to her being actually asleep during the course of these

experiments, which from her manner, her mode of breathing, and many other slight, but unmistakeable signs, was really impossible, it would have been removed by our observing on gently raising the eye-lid, the pupil was as in ordinary states of unconsciousness, (and from a well known law,) turned upwards into the orbit, so as to be *all but* invisible;—the eye too was in a slightly convulsed, unsettled, and evidently unnatural state.

During her magnetic state, she distinguished accurately different substances which the magnetizer tasted, imagining herself to be eating and drinking, and imitating all the movements of mastication and deglutition.

Several porsons of the party left the room, and deposited small articles in their possession, on a table on the outside of that room, this being done without the possible knowledge of ownership, either to magnetizer or magnetized. On these being brought into the room, she delivered, after some hesitation, each article to its right owner. Two or three hands were held out to her to receive each article, but she most pertinaciously refused to deliver any one, except to its rightful owner. On one occasion a lady's pencil-case was thus deposited. If she had refused to deliver it to a gentleman, it might have been said, she distinguished it to be a lady's by its size and lightness, and other characteristics. There were however two ladies in the room, and she most obstinately persisted in not giving up the pencil-case, except to the right lady.

After these and other experiments had been repeatedly tried with different changes, and not always with successful results, because sometimes the somnambulist *would not* do as she was requested, and would not try; it was resolved to make an attempt to discover whether she had any knowledge of distant places: and it was proposed

that she should be asked to go to Farnham, to my house, distant about nine miles, and a house which neither she nor her magnetizer had ever entered: indeed the poor girl had never been in the town of Farnham.

The magnetizer himself was thoroughly incredulous, as to the possibility of such faculty existing on the part of magnetized persons, and therefore did not enter into this experiment with zeal, or even with expectation of success: he was however, persuaded to ask her a few questions.

He began by asking her to take a drive with him, to which she assented with great pleasure,—ordered, "George to put the ponies to,"—made motions as if getting up into a carriage, and began pointing out different objects which she said she saw upon the road: among others she said there were three ducks on Bently pond. This, of course, could not be verified, at that particular moment, but an hour before there certainly had been ducks, and three ducks, on this pond. In a short time, she announced herself as having arrived at the end of her journey, and desired her companion to help her out of the chaise, and knock at the door. She then said, it was opened, and she entered a wide passage with four doors in it;—she was then told to walk along the passage—turn to the left, and enter a room, which was my library. With these injunctions, she mentally complied, and announcing that she was there, turned her head in different directions as though examining the furniture. She then said there were two tables—one a round one; and was then asked, if there was one window or more? She turned her head round to that side of the room, and then said there were *two*—that they looked out into a garden where were trees, and beautiful flowers growing close to the windows;—and

with these she was so much delighted, as to be difficultly persuaded to turn her attention to any thing besides. On being asked if there were any pictures in the room, she replied *three,* which we at first considered as incorrect till we recollected that besides two large ones, there was a third very small one, over the mantel-piece.

One of these pictures she was then desired to describe, and she immediately said she saw a horse and cart, and also a road and trees, at the same time turning her head in the direction of the wall on which it was suspended. Being asked if there was another, she again turned her head—said she saw one, and appeared in perfect extacies with the beauty of the *frame*, which actually is a very handsome gilt frame. She pronounced the subject to be a portrait, but whether of a man or woman she could not tell; it looked like a man, but was dressed like a woman. It was in fact a portrait of the Bishop of Winchester in his robes, as Prelate of the Order of the Garter. We were anxious she should be asked further questions; but as the magnetizer was as ignorant as herself of the contents of the room, it was not easy for him to know what to ask—and he appeared to wish to close this exhibition, and told her she must now return home, with which desire she very reluctantly complied. She again went through the events of her supposed journey, and on her arrival at home, the magnetizer proceeded to ask some other questions, when she peremptorily declared that she would do nothing else, till she had talked of what she had seen, and she immediately began a recapitulation of all she had previously seen.

It must be mentioned, that all her statements were perfectly correct, and her testimony the more unimpeachable as she had never been in the town in her life. On a sub-

sequent occasion, while in the magnetic sleep, some months after the first séance, she was asked if she recollected her visit to Farnham, when she at once related every particular which she had previously noticed. As soon as she was awakened, she had no recollection of what had passed during the somnambulism, and says she has never been to Farnham, or seen the house in question.

Such is a sketch of the history of two sittings which I did not think it just to my readers to suppress; though I must again ask myself the question of cui bono? and again discountenance all such proceedings, as deviating from the strict line of the curative agency of magnetism, which I am persuaded is the only safe and efficient method of conducting future inquiries into magnetism, in order to arrive simply at practical results.

CHAPTER XI.

ON PRÉVISION.

We must now consider, for a short time, this remarkable faculty, as detached from the ordinary phenomena of somnambulism, of which, indeed, it is but a rare accompaniment. We retain the French term *prévision*, because we wish to distinguish it from ordinary *foresight*, on the one hand, and from a spirit of *prophecy* on the other. It is not ordinary foresight, because it does not exist in the waking state,—and because it is not the sum and result of that prudential calculation of probabilities under given circumstances, founded upon our experience of the past, and our expectations of a similar futurity. Neither is it the spirit of *prophecy*, for there is no communication from a superior intelligence,—no completeness in its knowledge—no certainty as to the fulfilment of its predictions. It is, therefore, only a peculiar and rare faculty, by which the patient is able to foresee things which are to happen to himself—not with unerring certainty, but provided nothing shall occur to *interrupt the expected series*, for, as we have remarked, the faculty is *incomplete* and *imperfect*, and does not provide for contingencies—that is, perceives only a certain series of *organic movements consequent one upon the other*, but makes no provision for those counter series which are the

arrangements of Providence, and which therefore to him are unforeseen.

Now we are quite aware, that there is much reason in the objection that has been urged against the truth of this faculty—that it has a tendency to fulfil its own predictions, and that therefore it is merely the expression of the *will* of the individual. We admit that this solution might be capable of explaining some of the apparent consequences, but *not all:* as, for instance, the succession of a series of epileptic paroxysms, and which would be the *last:* or the precise hour and minute when the state of magnetic sleep would terminate, it being an established fact, that the somnambulist has no power of awakening himself when he pleases.

In the second report of the French Academy, which has been so often quoted (we would fain hope by those who had never read it) as destructive to all the pretensions of magnetism, it is stated that *two* somnambulists had the power of foreseeing acts of the organism more or less distant, more or less complicated, over which they had no controlling power, such as the return of epileptic fits—the means of relief—and their final cessation.

We shall here introduce, in illustration, the two cases of magnetic, and natural prévision, to which we have alluded in a former part of this book; and first, the case of magnetic prévision, which is given in the report of the Commission of the Royal Academy of Medicine, in 1831, and vouched for by them.

The following case will exhibit this prévision even more fully developed in a thoroughly ignorant poor man, who assuredly had never heard of magnetism in his life.

"Pierre Cazot, twenty years of age, a working hatter,

" born of an epileptic mother, has been subject from ten " years of age, to attacks of epilepsy, which have recurred " five or six times a week up to the time when he entered " the Hôpital de la Charité in the early part of the month " of August, 1827. He was at once magnetized by M. " Foissac, was placed in the magnetic sleep at the third " sitting, and became somnambulist at the tenth, which " took place on the 19th of August. It was on that day, " at nine o'clock in the morning, that he announced, that " on the same day, at four o'clock in the afternoon, he " should have an attack of epilepsy; but that it might be " prevented, if he was magnetized a little before that pe- " riod. The verification of his prediction was preferred, " —and therefore no precaution was taken to prevent the " paroxysm; we contented ourselves with observing him, " without his having any suspicion that we were so doing. " At one o'clock he was seized with a violent headache;— " at three he was obliged to go to bed,—and at four " o'clock precisely the paroxysm attacked him, and lasted " about five minutes. Two days afterwards, Cazot being " in somnambulism, M. Fouquier suddenly thrust a pin " of an inch long, between the thumb and the forefinger of " the right hand; with the same pin, he also pierced the " lobe of the ear;—and the eyelids being separated, the " white of the eye itself was repeatedly struck with the " head of the pin without occasioning the smallest indi- " cation of sensibility.

" The commission met at the Hôpital de la Charité on " the 24th of August, at nine in the morning, in order to " observe the experiments which M. Fouquier, one of its " members, proposed continuing upon this invalid.

" At this séance M. Fouquier took his station about " six feet in front of Cazot: he looked at him firmly—

" made use of no passes with the hands,—observed the " most perfect silence, and Cazot was asleep in eight " minutes. At three different times, a bottle of ammonia " was held under his nose—the countenance became " flushed—the breathing quickened, but he did not awa- " ken. M. Fouquier thrust a pin an inch long into the " fore-arm; afterwards, another pin was thrust to the " depth of two lines, obliquely under the chest;—a third " was similarly inserted into the pit of the stomach; and " a fourth was thrust perpendicularly into the sole of the " foot. M. Guersent pinched him in the fore-arm so se- " verely as to leave a bruise mark;—and M. Itard leaned " the whole weight of his body upon his thigh.

" We endeavoured to tickle him by lightly passing a " little piece of paper under the nose, upon the lips, upon " the eyebrows—the eyelashes—the neck, and the soles " of the feet—but nothing could awaken him. We then " urged him with questions. 'How many more attacks " will you have?' 'During a year.' 'Do you know " whether these attacks will be near to each other?' " 'No.' 'Will you have one this month?' 'I shall have " a fit on Monday the 27th, at twenty minutes before three " o'clock.' 'Will it be a strong one?' 'It will not be " half so strong as the last.' 'On what other day will " you have an attack?' After an expression of impatience, " he answered,—'A fortnight hence, that is to say, on the " 7th of September.' 'At what hour?' 'At ten minutes " before six in the morning.'

" The illness of one of his children obliged Cazot to " leave la Charité on that very day, the 24th of August. " But it was agreed that he should return on Monday the " 27th early in the morning, in order that the fit which he " had declared to be impending in the afternoon of that

" day, at twenty minutes before three, might be accurately " observed.

" The steward, having refused to take him in when he " presented himself for admittance, Cazot repaired to the " house of M. Foissac in order to complain of this refusal. " M. Foissac, as he afterwards told us, preferred dissi- " pating this attack by magnetism, to being a solitary " witness to the occurrence,—and consequently we were " unable to establish the exactitude of this prévision. " But it still remained for us to observe the paroxysm " which he had announced for the 7th of September. " M. Fouquier having caused Cazot to re-enter the hos- " pital on the 6th under the pretext of paying him some " attentions, which he could not pay out of that establish- " ment, had him magnetized in the course of the day of " the 6th by M. Foissac, who put him to sleep by the " simple act of his will, and by stedfastly looking at him. " In this sleep, Cazot repeated, that the next day he " should have an attack at ten minutes before six in the " morning, and that it might be prevented if he was mag- " netized a little before. At a signal agreed upon, and " given by M. Fouquier, M. Foissac, of whose presence " Cazot was ignorant, awakened him in the same way as " he had put him to sleep, by the sole act of his will, not- " withstanding the questions which were addressed to the " somnambulist, and which had no other object, than to " conceal from him the moment in which he ought to " waken.

" In order to be witnesses of this second attack, the " commission met on the 7th of September, at a quarter " before six in the morning, in the ward St. Michel, at la " Charité. There they were informed, that the evening " before, at eight o'clock, Cazot had been seized with

" headache, which had tormented him all night,—that this " pain had occasioned the sensation of beating in his head, " and that he had had some darting sensations in his " ears. *Ten minutes before six* o'clock we witnessed the " epileptic attack, characterized by contraction and stiff- " ness of the limbs,—by the repeated and forcible tossing " of the head backwards,—by the convulsive closing of " the eyelids,—by the retraction of the globe of the eye " towards the roof of the orbit,—by sighs,—by screams, " —by insensibility to severe pinching,—and by the biting " of the tongue between the teeth. This set of symptoms " lasted for about five minutes, during which, he had two " remissions of some seconds each, and then a painful " relaxation of the limbs, and sense of general exhaustion.

" On the 10th of September, at ten o'clock at night, " the commission met again at the house of M. Itard, in " order to continue its inquiries upon Cazot:—the latter " was in the library, where conversation had been carried " on with him till half-past seven, at which time, M. " Foissac, who had arrived since Cazot, and had waited " in an ante-chamber separated from the library by two " closed doors, and a distance of twelve feet, began to " magnetize him. Three minutes afterwards Cazot said, " *I think that M. Foissac is there, for I feel myself* " *oppressed and enfeebled.* At the expiration of eight " minutes he was completely asleep. He was again ques- " tioned, and assured us, that in three weeks from that " day, that is, on the 1st of October, he should have an " epileptic paroxysm at ten minutes before noon.

" It was desirable to observe with equal care, as on the " 7th of September, the epileptic attack which he had " predicted for the 1st of October. With this view, the " commission met together on that day at half-past

" eleven, at the house of M. Georges, manufacturer of
" hats, No. 17, Rue des Ménétriers, where Cazot lived
" and worked. We learned from M. Georges, that he
" was a very regular workman, whose conduct was excel-
" lent,—and that he was both by the simplicity of his
" mind, and by his moral principles, absolutely incapable
" of lending himself to any deception ; that he had had
" no attack of epilepsy since the one which the commis-
" sion had witnessed at la Charité ;—that not feeling
" himself well that morning, he had remained in his own
" chamber, and was not at work ;—that at this moment,
" there was with him an intelligent man, whose veracity
" and discretion might be relied upon ; that this man had
" not told him he had predicted an attack for that
" day ;—that it appeared that since the 7th of Sep-
" tember, M. Foissac had had some communication
" with Cazot, but without permitting the inference,
" that he had in any way recalled to him his pre-
" diction, since, on the contrary, M. Foissac attached
" the highest importance to the circumstance, that no
" one should speak to the patient on the subject of what
" he had announced. At five minutes before twelve, M.
" Georges went up into a room situated immediately un-
" derneath that occupied by Cazot, and in one minute
" afterwards he came to inform us that the attack had
" supervened. We hastily ran to the sixth story, that is,
" MM. Guersent, Thillaye, Marc, Guéneau de Mussy,
" Itard, and the Reporter, where, on our arrival, the
" watch pointed at one minute to twelve by the true
" time. Assembled around the bed of Cazot, we distin-
" guished the epileptic paroxysm characterized by the
" following symptoms: tetanic stiffness of the body and
" of the limbs,—tossing of the head, and occasionally

" of the trunk of the body backwards,—a convulsive re-
" traction, and up-turning of the eye, so that the white
" of the eye only is visible,—a very remarkable fulness
" of the face and neck,—contraction of the jaws,—par-
" tial convulsive movements of the fibres of the muscles
" of the right arm and fore-arm ;—soon afterwards so
" decided a tetanic attack, that the trunk of the body
" was so raised as to form the segment of a circle, of
" which the only bases were formed by the head and the
" feet ; which movements terminated by a sudden collapse.
" A few moments after this attack, that is, after one minute
" of relaxation, a new paroxysm, similar to the preceding
" one, took place ; there were uttered inarticulate sounds,
" —his respiration very frequent and interrupted,—the
" larynx being rapidly and violently raised and depressed ;
" and the pulse beating from 132 to 160 in a minute :—
" there was no frothing at the mouth, nor contraction of
" the thumbs to the inside of the palm of the hand.
" At the end of six minutes, the paroxysm terminated by
" deep sighs, by relaxation of the limbs, and opening of
" the eyelids.

" The invalid fixed an astonished look upon the per-
" sons present, and complained of being painfully stiff,
" especially in the right arm.

" Although the commission could not doubt the verita-
" ble action produced by magnetism upon Cazot, even
" without his knowledge, and at a certain distance from
" him, yet they desired to acquire a new proof of this
" state ;—and as it had been proved at the last séance,
" that M. Foissac had had some communication with
" him, and therefore *might* have told him that he had
" announced an attack for the 1st of October, the com-
" mission were also desirous, while submitting Cazot to

" some new trials, to lead M. Foissac himself into error " as to the day on which his epileptic should have an- " nounced as the next for the return of the paroxysm. " By this plan we should shelter ourselves from every " species of connivance, even supposing that a man whom " we had always seen honest and upright, could possibly " have any secret or collusive understanding with a man " without education, without intelligence,—and that in " order to deceive us. We will confess that we did not " ourselves do this injustice even in thought to either the " one or the other; and we feel bound to render the " same testimony to MM. Dupotet and Chapelain, of " whom we have more than once had occasion to speak " to you.

" The commission met again on the 6th of October at " noon, in the library of M. Bourdois, at which hour Ca- " zot arrived there with his child, M. Foissac having been " invited to come at half-past twelve: he was exact to his " appointment, and remained in the ante-room, without " the cognizance of Cazot, and without any communica- " tion with us. We sent to inform him, however, by a " side door, that Cazot was seated on a sofa, placed ten " feet from the door, which was closed, and that the com- " mission requested he would magnetize, and awaken him " also at that distance, he, M. Foissac, remaining in the " ante-room, and Cazot in the library.

" At twenty-three minutes before *one*, while Cazot was " occupied with the conversation which we carried on " among ourselves, or examining the pictures which adorn " the library, M. Foissac, placed in the next room, be- " gan to magnetize him: we remarked that in four min- " utes Cazot began slightly to droop the eyelids—that " he had a restless unquiet air—and that in nine minutes

" he was asleep. M. Guersent, who had attended him " for his epileptic attacks at the Hôpital des Enfants, " asked him if he remembered him :—he answered affir- " matively. M. Itard inquired, when he should have a " paroxysm. He replied that it would be this day four " weeks, (the 3rd of November,) at five minutes after " four in the afternoon. He was then asked when he " should have another, to which he answered, after ap- " parent reflection and hesitation, that it would be five " weeks after the one which he had just indicated— " the 9th of December, at half past nine in the morning.

" The procès verbal of this séance having been read in " the presence of M. Foissac, in order that he might sign " it with us, we wished, as it has been above remarked, " to lead him into error : and in reading it to him, before " presenting it for signature to the members of the com- " mission, the reporter read, that the first attack of Cazot " would take place on Sunday the 4th of November, " whereas the somnambulist had fixed Saturday the 3rd. " He practised the same deceit with regard to the second; " and M. Foissac took a memorandum of these erroneous " indications as if they had been exact; but having some " days afterwards put Cazot into somnambulism, as he " was accustomed to do, in order to dispel his headaches, " he learned from him, that it was the 3rd and not the 4th " of November, that he ought to have a return of the fit, " and he informed M. Itard of this on the 1st of Novem- " ber, believing that there had been an error in the procès " verbal, of which, nevertheless, M. Itard maintained the " assumed correctness.

" The commission again took all the necessary pre- " cautions to enable them to observe the attack of " the 3rd of November ;—they met at four o'clock in

" the afternoon at the house of M. Georges ; they learned " from him,—from his wife,—and from one of the work- " people, that Cazot had gone through his customary " labour all the morning, till two o'clock in the after- " noon, and that during his dinner, he had complained " of headache ; that nevertheless he had returned to his " work, but that the headache increasing, and having felt " giddy, he had retired to his own room—had gone to " bed, and to sleep. MM. Bourdois, Fouquier, and the " reporter, preceded by M. Georges, then went up stairs " to Cazot's room : M. Georges alone went in, and found " him in a profound sleep, which he begged of us to ob- " serve through the door, which was partially open to the " staircase. M. Georges spoke loudly to him—shook " him rather rudely, pulled him by the arm without " awakening him. Cazot was then seized with the pain- " ful symptoms which constitute an attack of epilepsy, " and precisely similar to that which we had formerly ob- " served upon him.

" The second attack announced at the séance of the " 6th of October, for the 9th of December, that is, two " months beforehand, took place at half past nine, or a " quarter of an hour later than had been predicted, and " was characterized by the same precursory phenomena, " and by the same symptoms as those of the 7th of Sep- " tember, 1st of October, and the 3rd of November.

" Lastly, on the 11th of February, 1828, Cazot fixed " the period of a new attack for the 22nd of the following " April, at five minutes before noon : and this announce- " ment, like the preceding ones, was verified within five " minutes, that is, at ten minutes before twelve. This " attack was remarkable for its violence, for the species " of madness with which Cazot bit his hand and fore-

"arm,—for the violent and repeated shocks with which "the body was distorted, and for its having lasted thirty- "five minutes, when M. Foissac, who was present, mag- "netized him. Very soon, this convulsive state yielded "to the state of magnetic somnambulism, during which "Cazot got out of bed, sat down upon a chair, and said "that he was very much fatigued;—that he should have "two more attacks, one of which should be nine weeks "from to-morrow (June 23rd) at three minutes after "six. He would not fix the second attack, because he "must think of what would take place beforehand, (at "this moment he sent away his wife, who was present,) "and added, that in about three weeks after the attack "of the 23rd of June, he should go mad;—that his "madness would last three days, during which he should "be so mischievous, that he should attack every body;— "that he should even ill-treat his wife and his child; "that he ought not to be left alone with them;—and that "he did not know, that he should not kill an individual "without intending it. It would be necessary to bleed "him from both feet; '*then*,' said he, '*I shall be well for "the month of August; and once cured, the disorder will "not return, whatever circumstances may happen to me "afterwards.*'

"It was on the 22nd of April, that all these prévi- "sions were announced to us, and two days afterwards, "the 24th, Cazot wishing to stop a runaway horse "which had got the bit between his teeth, was violently "thrown down against the wheel of a cabriolet, which "occasioned a fracture of the left supra-orbitary ridge, "and bruised him horribly. He was conveyed to the "Hôpital Beaujon, where he died on the 13th of May. "On inspecting the body, and opening the head, there

" were found traces of recent membranous inflammation,
" —purulent collections under the integuments of the
" skull, and at the extremity of the choroid plexus, a
" substance externally white, but yellowish internally, and
" which contained some small hydatids.

" We see in this history a young man, subject for
" years to attacks of epilepsy, for which he had been
" treated successively at the Hôpital des Enfants, and
" at Saint Louis, and in consequence of which he had
" been exempted from military service. Magnetism acted
" upon him, although he was perfectly ignorant of what
" was going on,—and he became somnambulist. The
" symptoms of his disorder were ameliorated; the
" paroxysms diminished in frequency;—his headaches,
" his oppression disappeared under the influence of mag-
" netism;—he prescribed for himself a treatment appro-
" priate to the nature of his malady, and from which he
" promised his restoration. Magnetized *without his*
" *knowledge*, and from a *distance*, he fell into somnam-
" bulism, and was aroused from it with the same promp-
" titude, as if he had been magnetized close at hand.
" Finally, he indicated with extraordinary precision, one
" or two months beforehand, the day and the hour of the
" return of the epileptic attack. *Yet notwithstanding he*
" *was thus endowed with prévision for attacks at so great*
" *a distance of time, and even for attacks which would*
" *never take place, he did not foresee, that in two days he*
" *should meet with a fatal accident.*

" Without attempting to reconcile, all which at first
" sight is apparently contradictory in such a history, the
" commission would draw your attention to the fact that the
" prévisions of Cazot *related only to his attacks;*—that
" they are reducible to the knowledge of organic modifi-

" cations in himself, which were preparing, and which " would arrive as the necessary result of the *interior* " *functions;* that these prévisions, although of greater " extent, are really precisely similar to those of certain " other epileptics, who recognize by divers premonitory " symptoms, such as headache, giddiness, irritability, " the *aura epileptica*, that they shall soon have an attack. " Is it then surprising, that these somnambulists, whose " sensations, as you have seen, are extremely acute, " should be able to foresee their attacks a long time pre- " viously, according to some symptoms, or interior im- " pressions, which escape the notice of waking men? It " is in this way, gentlemen, that we may understand the " prévision attested by Aretæus in two parts of his im- " mortal works,—by Sauvages, who also records an " example,—and by Cabanis. Let us also add, that the " prévision of Cazot, was not absolute, and unalterable, " but conditional; since in predicting an attack, he an- " nounced that it would not take place, if he was magnet- " ized, and that in point of fact, it did not take place:— " the prévision is *wholly organic, wholly interior.* Thus " we easily understand, why he did not foresee an event " *wholly exterior*,—that is to say, that accident led him to " meet a runaway horse,—that he was imprudent enough " to try to stop him, and that he received a mortal injury. " Thus he might forsee an attack which was not to " happen. It is the hand of a watch, which in a given " time, ought to pass over a certain portion of its facial " circle, and which does not describe that portion, because " the watch is broken."

It would be surprising, if indeed any thing could surprise us in the conduct of the enemies of magnetism, that this case, which so beautifully illustrates the distinc-

tion between prévision and prophecy,—which shows that it is wholly organic—an anticipated consciousness of organic movement,—and that it has no cognizance of those exterior and providential causes which would operate changes upon those movements, or extinguish them entirely;—that this case should have been quoted as proving the fallacy of prévison, because Cazot did *not foresee an accident* which was to render impossible the fulfilment of his prévisions!!

The following remarkable prediction of Cazotte* is taken from the posthumous works of La Harpe, (4 vols. 8vo., Paris, 1806,) vol. i. p. 62.

"It appears but as yesterday, and yet, nevertheless, "it was at the beginning of the year 1788. We were "dining with one of our brethren at the Academy,—a "man of considerable wealth and genius. The company "was numerous and diversified:—courtiers, lawyers, "academicians, &c.; and, according to custom, there "had been a magnificent dinner. At dessert, the wines "of Malvoisin and Constantia added to the gayety of the "guests, that sort of liberty which is sometimes forgetful "of bon ton:—we had arrived in the world, just at that "time when any thing was permitted that would raise a "laugh. Chamfort had read to us some of his impious "and libertine tales, and even the great ladies had listened "without having recourse to their fans. From this arose "a deluge of jests against religion. One quoted a tirade "from the *Pucelle;* another recalled the philosophic lines "of Diderot,

* It is scarcely necessary to say that the *Cazotte* of the present history, and the *Cazot* whose history we have lately detailed, *are two distinct personages.*

"'Et des boyaux du dernier prêtre,
"Serrez le cou du dernier roi,'

"for the sake of applauding them. A third rose, and "holding his glass in his hand, exclaimed, '*Yes, gentle-*"*men, I am as sure that there is no God, as I am sure that* "*Homer is a fool;*—and, in truth, he was as sure of the "one as of the other. The conversation became more se-"rious; much admiration was expressed on the revolution "which Voltaire had effected, and it was agreed that it "was his first claim to the reputation he enjoyed:—he "had given the prevailing tone to his age, and had been "read in the antechamber as well as in the drawing-room. "One of the guests told us, while bursting with laughter, "that his hairdresser, while powdering his hair, had said "to him,—'*Do you observe, sir, that although I am but* "*a poor miserable barber, I have no more religion than* "*any other?*" We concluded that the revolution must "soon be consummated,—that it was indispensable that "superstition and fanaticism should give place to philo-"sophy, and we began to calculate the probability of "the period when this should be, and which of the present "company should live to see the *reign of reason.* The "oldest complained that they could scarcely flatter them-"selves with the hope; the younger rejoiced that they "might entertain this very probable expectation;—and "and they congratulated the Academy especially for "having prepared this *great work*, and for having been "the great rallying point, the centre, and the prime mover "of the liberty of thought.

"One only of the guests had not taken part in all the "joyousness of this conversation, and had even gently "and cheerfully checked our splendid enthusiasm. This "was Cazotte, an amiable and original man, but unhap-

" pily infatuated with the reveries of the illuminati. He " spoke, and with the most serious tone. ' Gentlemen,' " said he, ' be satisfied ; you will all see this great and " sublime revolution, which you so much desire. You " know that I am a little inclined to prophesy ; I repeat, " you will see it." He was answered by the common " rejoinder, ' *one need not be a conjuror to see that.*' " ' Be it so ; but perhaps one must be a little more than " conjuror, for what remains for me to tell you. Do " you know what will be the consequence of this revolu- " tion,—what will be the consequence to all of you, and " what will be the immediate result,—the well-established " effect,—the thoroughly recognized consequence to all " of you who are here present?' ' Ah !' said Condorcet, " with his insolent, and half-suppressed smile, ' let us " hear,—a philosopher is not sorry to encounter a prophet.' " ' You, Monsieur de Condorcet, you will yield up your " last breath on the floor of a dungeon ;—you will die " from poison, which you will have taken, in order to " escape from execution,—from poison which *the happi-* " *ness* of that time, will oblige you to carry about your " person.'

" At first astonishment was most marked ; but it was " soon recollected, that the good Cazotte is liable to " dreaming, though apparently wide awake, and a hearty " laugh is the consequence. ' Monsieur Cazotte, the " relation which you give us, is not so agreeable as your " Diable Amoureux,—(a novel of Cazotte's).

" ' But what diable has put into your head, this prison, " and this poison, and these executioners ? What can " all these have in common with philosophy and the reign " of reason?' ' This is exactly what I say to you ; it is in " the name of philosophy,—of humanity,—of liberty ; it

"is under the reign of reason, that it will happen to you "thus, to end your career; and it will indeed be *the reign* "*of reason;* for then she will have her temples, and "indeed, at that time, there will be no other temples in "France than the temples of reason.' 'By my truth,' "said Chamfort, with a sarcastic smile, '*you* will not be "one of the priests of those temples.' 'I do not hope it; "but you, Monsieur de Chamfort, who will be one, and "most worthy to be so, you will open your veins with "twenty-two cuts of a razor, and yet you will not die till "some months afterwards.' They looked at each other, "and laughed again. 'You, Monsieur Vicq d'Azir, you "will not open your own veins, but you will cause your-"self to be bled, six times in one day, during a paroxysm "of the gout, in order to make more sure of your end, "and you will die in the night. You, Monsieur de Nicolai, "you will die upon the scaffold;—you, M. Bailly, on the "scaffold;—you, Monsieur de Malesherbes, on the scaf-"fold.' 'Ah! God be thanked,' exclaimed Roucher, 'it "seems that Monsieur has no eye but for the *Academy;*— "of it he has just made a terrible execution, and I, thank "heaven . . . . .' 'You! you also, will die upon the "scaffold.' 'Oh, what an admirable guesser,' was uttered "on all sides; 'he has sworn to exterminate us all.' 'No, "it is not I who have sworn it.' 'But shall we then be "conquered by the Turks or the Tartars? Yet again . . .' "'Not at all, I have already told you, you will then be "governed only by philosophy,—only by reason. They "who will thus treat you, will be all philosophers,—will "always have upon their lips the self-same phrases, which "you have been putting forth for the last hour,—will re-"peat all your maxims,—and will quote, as you have done, "the verses of Diderot, and from La Pucelle.' They then

" whispered among themselves ;—' You see that he is gone " mad ;' for he preserved all this time the most serious " and solemn manner. ' Do you not see that he is joking, " and you know that, in the character of his jokes, there is " always much of the marvellous.' ' Yes,' replied Cham- " fort, ' but his marvelousness is not cheerful ;—it savours " too much of the gibbet,—and when will all this hap- " pen ?' ' Six years will not pass over, before all that I " have said to you, shall be accomplished."

" ' Here are some astonishing miracles, (and this time, " it was I myself who spoke,) but you have not included " me in your list.' ' But you will be there, as an equally " extraordinary miracle ; you will then be a Christian.'

" Vehement exclamations on all sides. ' Ah,' replied " Chamfort, ' I am comforted, if *we* shall perish only " when La Harpe shall be a Christian, we are immortal.'

" ' As for that,' then observed Madame la Duchesse de " Grammont, ' we women, we are happy to be counted " for nothing in these revolutions:—when I say for no- " thing, it is not that we do not always mix ourselves " up with them a little, but it is a received maxim, that " they take no notice of us, and of our sex.' ' Your sex, " ladies, will not protect you this time; and you had far " better meddle with nothing, for you will be treated en- " tirely as men, without any difference whatever.' ' But " what then, are you really telling us of, Monsieur " Cazotte ?—You are preaching to us the end of the " world.'—' I know nothing on this subject:—but what I " do know is, that you, Madame la Duchesse, will be " conducted to the scaffold, you and many other ladies " with you, in the cart of the executioner, and with your " hands tied behind your backs.' ' Ah! I hope that in that " case, I shall at least have a carriage hung in black.'

" 'No, madame, higher ladies than yourself, will go *like* " *you* in the common car, with their hands tied behind " them.' 'Higher ladies! what! the princesses of the " blood?' 'Still more exalted personages.'—Here a " sensible emotion pervaded the whole company, and the " countenance of the host was dark and lowering:—they " began to feel that the joke was become too serious.

" Madame de Grammont, in order to dissipate the cloud, " took no notice of the reply, and contented herself with " saying in a careless tone:—'*You see that he will not* " *leave me even a confessor.*' 'No, madame, you will " not have one, neither you, nor any one besides. The " last victim to whom this favour will be afforded, will " be . . . . .' He stopped for a moment. 'Well! who " then will be the happy mortal, to whom this prerogative " will be given?' ''Tis the only one which he will have " then retained—and that will be the king of France.'

" The master of the house rose hastily, and every one " with him. He walked up to M. Cazotte, and addressed " him with a tone of deep emotion: 'My dear Monsieur " Cazotte, this mournful joke has lasted long enough. " You carry it too far,—even so far as to derogate from " the society in which you are, and from your own cha- " racter.' Cazotte answered not a word, and was pre- " paring to leave, when Madame de Grammont, who " always sought to dissipate serious thought, and to " restore the lost gayety of the party, approached him, " saying, Monsieur the prophet, who has foretold us of " our good fortune, you have told us nothing of your " own.' He remained silent for some time, with down- " cast eyes. 'Madame, have you ever read the siege of " Jerusalem in Josephus?'—'Yes! who has not read " that! But answer as if I had never read it.' 'Well

" then, madame, during the siege, a man for seven days " in succession, went round the ramparts of the city, in " sight of the besiegers and besieged, crying unceasingly " with an ominous and thundering voice, *Wo to Jerusa-* " *lem*, and the seventh time he cried, *Wo to Jerusalem*, " *wo to myself*—and at that moment an enormous stone " projected from one of the machines of the besieging " army, and struck him, and destroyed him."

" And after this reply, M. Cazotte made his bow and " retired.

" When, for the first time, I read this astonishing pre- " diction, I thought that it was only a fiction of La Harpe's, " and that that celebrated critic, wished to depict the asto- " nishment which would have seized persons distinguished " for their rank, their talents, and their fortune, if, several " years before the revolution, one could have brought " before them, the causes which were preparing, and the " frightful consequences which would follow. The in- " quiries which I have since made, and the information " I have gained, have induced me to change my opinion. " M. le Comte A. de Montesquieu, having assured me, " that Madame de Genlis had repeatedly told him, that " she had often heard this prediction related by M. de La " Harpe, I begged of him to have the goodness to solicit " from that lady more ample details. This is her reply:

"'November, 1825.

" ' I think I have somewhere placed among my *souvenirs*, " the anecdote of M. Cazotte, but I am not sure. I have " heard it related a hundred times by M. de La Harpe, " before the revolution, and always in the same form as I " have met with it in print, and as he himself has caused it

" to be printed. This is all that I can say, or certify, or " authenticate by my signature.

" ' COMTESSE DE GENLIS.

" ' I have also seen the son of M. Cazotte, who assured " me that his father was gifted in a most remarkable man- " ner, with a faculty of prévision, of which he had num- " berless proofs; one of the most remarkable of which, " was, that on returning home on the day on which his " daughter had succeeded in delivering him from the hands " of the wretches who were conducting him to the scaf- " fold; instead of partaking the joy of his surrounding " family, he declared that in three days he should be again " arrested, and that he should then undergo his fate:—and " in truth he perished on the 25th of Sept. 1792, at the age " of 72.'*

" In reference to the above narrative, M. Cazotte, jun. " would not undertake to affirm that the relation of La " Harpe was exact in all it *expressions*, but had not the " smallest doubt as to the reality of the *facts*.

" I ought to add, that a friend of Vicq d'Azir, an " inhabitant of Reimes, told me, that that celebrated " physician, having travelled into Brittany some years " before the revolution, had related to him, before his " family, the prophecy of Cazotte. It seemed that not- " withstanding his scepticism, Vicq d'Azir was uneasy " about this prediction.

" Letter on this subject addressed to M. Mialle by M. " le baron Delamothe Langon.

" ' You inquire of me, my dear friend, what I know " concerning the famous prediction of Cazotte mentioned " by La Harpe. I have only on this subject, to assure

* See Appendix, B.

"you *upon* my honour that I have heard Madame le "Comtesse de Beauharnais many times assert that she "was present at this very singular historical fact. She "related it always in the same way, and with the accent "of truth:—her evidence fully corroborated that of La "Harpe. She spoke thus, before all the persons of the "society in which she moved, many of whom still live, "and could equally attest this assertion.

"'You may make what use you please of this com- "munication.

"'Adieu, my good old friend.' I remain with invio- "lable attachment, yours,

"BARON DELAMOTHE LANGON.

"'*Paris*, *Dec.* 18*th*, 1833.'"

A very remarkable case of magnetic prévision, (though by no means equal to the foregoing narrative,) occurred in the foreseen, foretold illness, and all but death of Madame Teste,—an illness of a sudden character, produced at the predicted moment, by circumstances of which she had no possible knowledge, and over which she had no possible control—no possible power of arrangement. Yet in this case, it *may* be said, the circumstances never happened: and the illness was the result of mental impression, produced by anticipation,—and receiving its awfully severe character from the intensity of the impression,—and from the absence of *all useful remedies*;—for confessedly, the remedies employed were utterly worthless to remove a morbid condition of such destructive energy, whatever may have been its origin,—and whether its effects were borne *principally* by the nervous or the sanguiferous system.

There is, however, a still *rarer* phenomenon attached

to this prévision, in which the patient does not confine his predictions to his own organism ; but can predict events, with which his own existence will be commingled,—but which are exterior to himself, and foreign *from*, and have no relation *to*, his organic life. We confess ourselves thoroughly at a loss for any solution of this problem :—can it be through the knowledge of some other party with whom he is " en rapport ?"

It is proven, that somnambulists have a consciousness of that which will take place in the *organic system* of individuals brought en rapport with themselves, as of that which passes within themselves ;—therefore the phenomena of external prévision ought not to occasion us more astonishment, than that of internal prévision, so long as the object of both is confined to *organic life ;* but the doubtful fact, is, of events which have no apparent relation to the organic life of either party.

And we honestly avow our conviction, that upon these subjects, many have allowed their imaginations, unjust and untenable scope, when they have asserted that somnambulists *knew and prescribed*, according as the *precise occasion required*, all the possible remedies for the case, —even those, whose very names they were ignorant of, in their waking state. But except in so far as this knowledge is attainable through the individuals, with whom they are en rapport, we cannot give it this extent and perfectness, but must restrict it within the boundaries before mentioned.

It has been already shown in this volume, that if the patient *can* speak in the magnetic state, and there shall occur any difficulty in waking him, it is best to prevail upon *him* to state, the most certain means for accomplishing this object. It may perhaps seem to be a *fanciful*

method; still, (and this probably *through* the influence of imagination,) experience shows that it will oftentimes succeed, when all other methods seem fruitless. The sleep of magnetism is so peculiar, and so wonderful,—so made up of the general torpidity of the senses, and intellect, and feelings;—and yet so characterized by the partial activity of the *whole*, and perhaps even the development of new sensibilities,—while the susceptibility to impression through the imagination is so decidedly heightened;—that in such a *bizarre* condition, reasoning would coincide with the fact, that the strangest method may awaken from apparently the deepest sleep, which no noise, nor mechanical means can disturb;—and even this means, useful on the present occasion, may lose its efficacy at another time, and there is no resource, but to ask the patient to indicate some other method.

It is quite impossible to analyze the nature, or trace the steps of this extraordinary faculty:—we can only catch a transient glimpse of its nature and agency;—and this gleam is so transient, that it has passed before we can have time to consider it;—and though we are perfectly conscious of having obtained this glimpse, it has been so rapid that we have been unable to detain it,—and it has seemed to mock in defiance of our descriptive powers, and to hold in derision our infantine attempts to explain the nature and agency of the sunbeam, which plays upon the cradle of our early knowledge.

This faculty seems to result in some mysterious way from the unaided combinations of the intelligent mind, reasoning within its own unexplored confines, upon its own interior sensations, guided and modified by past experience; for unquestionably, the somnambulist judges of the *future* from the *past*, and discovers the actual con-

nexion of events, through an exalted condition of the faculties, which in our ordinary state, it is beyond our power to comprehend, or to explain.

Yet when a matter of belief has been common to many nations,—and has been handed down as such from generation to generation,—and has been adopted by many enlightened men,—and has outlived the attacks directed against it, and the vicissitudes of opinion, and the convulsions of society,—and more than all, the indifference of age, it follows that it must either be based on *facts* which are undeniable, or that it must possess some extraordinary affinity with the human mind.

It is more than probable that an opinion so controverted, and so inexplicable, at once so beyond the reach of the highest intellect, and yet, as to its facts, so level with the lowest grade of intelligence, that an opinion which seems to rest upon the confines of the two worlds of flesh and spirit,—and to be more allied to the creations of insanity, than to the sober results of wisdom ; and which is scoffed at by one set of inquirers, as much as it exceeds the powers of another set to investigate, should be mixed up with much that is erroneous. But truth without admixture of error, is only to be found in the divine mind, or in the revelations of divinity ;—and therefore, its combination with error, affords no sufficient ground for rejecting its facts or its principles, till they have been weighed in the balance, and found wanting.

A wise man does not first inquire, whether an opinion is conformable with his previous notions, but whether it is *founded upon facts ;*—whether it is *true*, not whether it is *probable or improbable ;*—and *he* acts most unphilosophically, and does most injury to science, who *rejects as illusory, facts* of a different order and complexion from

those which he has been in the habit of explaining by *physical reasonings*, with the entire ultimate basis of which he is wholly unacquainted; and only *guesses* at final causes, by extracting from the narrow field of his reminiscences some analogous facts, which in his opinion, *seem* to explain or elucidate, that which is really dark and unfathomable.

During the last sixty years, the phenomena of prévision have been so frequently found among somnambulists, that it is impossible to deny their existence, without involving the honour and integrity of *many* witnesses, fully equal in honesty of purpose and uprightness of intention, with *those* who groundlessly attempt to *deny* their testimony,—in fact, to set up their own counter statements against the facts of the former witnesses,—the only difference being that the latter have no counter facts to allege. Now to deny the testimony of those who *have seen*, without one particle of testimony on the opposite side, except of a *negative character*, from those who have *not seen*;—and to reject and hold as worthless, the evidence of many men of different countries, who without concert, and adopting different theories of explanation, have yet all agreed on the facts;—I say, to reject such testimony upon such grounds, is contrary to the laws of evidence,—is unphilosophical,—and savours more of ignorance and prejudice, than of learning, and science, and a simple seeking after truth.

With regard to the operations of mind, it should be recollected that we can *perceive* objects and their modifications, only in so far as they are presented to *the senses*; but we *believe* that many other objects exist, of which we can form no definite conception;—and many modifications of *known objects*, which are quite inaccessible to

our senses; and still further, that objects thus inappreciable at one period, may become obvious to our senses at another. The very light by which I am now writing will afford an illustration of the preceding remark; it is a modification of coal, which a few years since we should have smiled at in incredulity, because not obvious to our senses,—but which has since become a most valuable addition to our comforts, and has been rendered perfectly cognizable to our senses.

Now the essential characteristic of somnambulism, is the development of new senses (or rather modes of sensation) and faculties, of which one of the most remarkable is that under our present consideration.

This faculty is attached to, and forms part of, the human mind,—which is not manifest under ordinary circumstances, but which is susceptible of development, and is actually manifested under peculiar and appropriate circumstances; and is capable of conveying information, which it is impossible to obtain through any other channel or faculty.

To attempt to deny the existence of this faculty, is to affirm, that we have adequately explored, and are thoroughly acquainted with the dominion of mind;—that we have searched its most hidden recesses;—that not a single nook has escaped our penetrating gaze,—and that our own powers have been fully equal to grasp the length and breadth and depth of the inquiry,—and to lay open all the arcana of nature,—and yet that after having thus employed all diligence, and having accomplished a most perfect search, we declare that it is not to be found? A most untenable position, as we well know, and most untrue! That we *have* not found it, may be admitted; but that we could not do so with more diligence and more

knowledge, is to assume that we are omniscient:—is, for feeble finite man to claim the attribute of infinity,—and in his blind, mistaken zeal for the honour of good sense, to sacrifice *it*, and every principle of right and wrong,—and to impugn the wisdom of the Creator ;—and all this to sustain a groundless prejudice of his own.

Now *attentive observation*, that is, the due and full employment of our known faculties will enable us to discover the *reality* of a fact,—but not the *mode* of its connexion with other departments of knowledge: this connexion may not be explicable by the *known* laws of nature, which however proves only, that we are not acquainted with *all* her laws, or at all events, with their ultimate extension and applicability.

It is probable, that this faculty of internal prévision always exists, but we perceive its quiet indications only during the silence and absence of other familiar sensations; just as starlight, although always existing, is invisible during the day, and is distinctly visible only during the silence of the night; just as even then it is deprived of all its minor lights by the pale splendour of the moon, and is altogether obscured by a slight film of vapour. Yet who would be hardy enough to proclaim in the bright sunshine, that there were *no stars because they were invisible;* or still more analogously, that the light of all these stars, had been *collected* into the sun's rays, so as to make one unique, and only source of light and heat? Yet *such* is the reasoning of those who say, that *all* the faculties of man's gigantic and immortal mind, are concentrated in the puny manifestations of intelligence, which are the result of every day's observation.

In this discussion, it should ever be remembered, that the manifestations of mind are of a totally different order

from those of a mere bodily function, and that to endeavour to explain the one by the other, is to reason falsely. Man avails himself of this explanation, in consequence of the poverty of language, and of his possessing no means of really describing the operations of mind. And how thoroughly poor and inadequate is this attempt! Take only one example—the word *contrition!* Every body knows what it means, because many ages have sanctified a particular application, which is generally acknowledged. But not so they, who *first* employed the term to explain a certain state of mind. Now the idea conveyed to the classical understanding, is that of rubbing together, and so breaking down, and softening the asperities of the two bodies placed in contact, and kept moving from side to side in close apposition. And can any thing be more poor—more miserably inadequate to express the mental and moral condition? But this is only one example of many which might be adduced—from which we may conclude that we cannot explain mental phenomena by physical resemblances.

It is then *assumed* that magnetism is one of those agents which exerts a peculiar influence upon the manifestations of mind;—that it awakens dormant faculties, and separates mental operations from the control of the senses and of exterior matter. During ordinary sleep, and in the act of dreaming, the imagination acquires such a degree of activity, that it is no longer within its customary waking range: and having escaped from the control of reason and experience, and of the powers arising from the comparison of objects, *time and space* appear to be annihilated;—years of time, and hundreds and thousands of miles of sea and land are passed over in a second of time:—secure from the dull trammels of ordi-

nary causation, and gradual transition from one period, or one place, to another, day and night, summer and winter, *all* are confounded, by an activity of mental agency which seems to be, and actually is, impossible in any ordinary condition. *What then*, may we ask, *might not* be the effect upon the rapidity and extent of mental impression, if from any inexplicable cause the faculties of the mind should acquire *a degree of development* far greater than they now possess ;—and if they should cease to be conformable to the known movements of material beings, with which nevertheless they remain indissolubly associated, in a most intimate, though confessedly a hitherto, and even still ill-understood relationship ?

Now the *reality* of prévision is attested by the evidence of our senses ; but we cannot explain or comprehend its processes, by any *known laws* of universal nature : therefore, we should *humbly* admire this astonishing power,—and at least, seek to throw the light of investigation upon its obscure history. But we should do even this with *humility*, with a consciousness of our inability to *follow mind* into its own region of pure and æthereal abstraction ; and of the impossibility of placing limits to the agency of that mind, when dismembered of its material organ.

The results of prévision must be always uncertain,

First, because of the infinite complication of the parts of that machinery, of which we cannot see the entire movements ;

Secondly, because of the products of our natural and ordinary experience, which will mingle themselves with, and confuse the indications of prévision ;—and,

Thirdly, because among the causes which determine future events, there are those which subordinately de-

pend upon the *will of man*, of the extent, and guidance, and direction of which, it is impossible to judge with certainty.

Hence, credit may be given to the truth of the faculty *generally*, though it must not be tested by *individual results;*—and indeed the failure of any prediction will not prove its falsehood. Much of error may be mixed up with *truth;* and while we must guard against yielding a *blind confidence* in the prediction, we must equally avoid the conclusion, that we never can be enlightened by it.

One great source of fallacy in the estimate which has been formed of prévision, has been expecting too much from its reports. The power of predicting future events of the organism, has been confounded with the *divine power of omniscience.* If an event is predicted by the Almighty, or by a person divinely inspired and commissioned, that event will inevitably take place, because omniscience is acquainted with all the opposing circumstances, and omnipotence controls these circumstances, so as that they shall fulfil *His will:* and therefore the truth of a *prophecy* may be fairly tested by its fulfilment. Not so the predictions of the somnambulist, which are *not* prophecies, which are *not* inspired communications,—but a simple, natural, organic *foreseeing* of events *likely* to occur, through a certain exalted, or newly developed state of the faculties,—but possessing no power to control opposing circumstances, and therefore liable to be thwarted at any moment by the waywardness of man. To test the truth of prévision, therefore, by the fulfilment of its predictions, is to employ a test which is perfectly applicable in one case, for another case to which it is totally *inapplicable.* Our opponents, therefore, are not entitled

to put forth an argument which attaches only to infinite knowledge, against the truth of a state which involves only finite knowledge, and which may be contravened by finite opposing wills, and unforseen circumstances and events.

On the other hand, it is of great importance for those who admit, and most firmly believe in the truth of prévision, to employ the precaution of accepting *that only as legitimate*, which has been produced *naturally;* that also which relates to the somnambulist *himself*, rather than to *others;* and again, that which has respect to early realization, rather than that which refers to a more distant period.

The admission of this faculty of prévision, as attaching itself naturally to the human mind and its organ, under certain circumstances, in no degree *invalidates the inspiration of this faculty by the Holy Spirit*, as in the prophecies of the Scriptures:—*on the contrary*,—in the one case the faculty exists, but is bounded by certain limits, and is liable to error;—but when commissioned by the Holy Spirit, that is, when inspired, *its influence is illimitable*,—*its certainty unerring*. The same may be noticed with regard to other mental faculties.

The great uncertainty which attends the notices of *prévision*, arises from our not possessing the means of judging, whether the faculty has been exercised *freely*, *willingly*, *and independently of extraneous influences*, or whether it has been called into existence under circumstances of cerebral excitation, which are unjustifiable and fatal to its truth. It may be assumed as a fact not to be questioned, that somnambulists will give only their wild reveries, and unsubdued conjectures, if interrogated upon that which is not naturally and spontaneously presented to

them, and upon subjects with which they are wholly unacquainted.

By recognising the existence of this faculty as belonging to the human mind, though in the greater number of instances *undetected* and *undeveloped,* we should at once supersede many of the strongholds of superstition, and should explain by simple and natural processes many of the histories of second-sight, witchcraft, divination, &c.: —and we should allay the opposition which has been called up against its existence, by proving that it is not inimical to the doctrines of religion, or the precepts of philosophy:—and that the only *real opposition* to the one or the other, was to be met with in *those*, who assert as untrue, and unworthy of belief, all that is *above their reason*, and *beyond the limits* of their past experience;—and who are disposed to treat as prejudices and untruths, *facts* which they cannot *explain*,—however well they may be attested and established.

All the faculties of man, which are natural to him, and in which *the mind is passive or the recipient*, as *perception*, *memory*, &c., will not be aided,—perhaps even will be led into error, by too heedlessly yielding to the prejudices excited by this faculty:—it is *the active* faculty of *reason* which alone can combine and judge, that distinguishes man, and the human mind, from all the mental manifestations of the inferior animals;—which does not allow us to reject what we do not understand, but only invites us to a more rigorous examination of results —to investigate fully, and discover truth from falsehood, —the probable from the improbable,—facts from the circumstances with which they are enwrapped and obscured,—to examine carefully and justly both sides of the question before we venture to decide upon its merits,

or to pronounce an opinion upon its bearing:—and therefore, after admitting the *reality* of prévision, the ideas which it gives or combines must be submitted to our reason; and thus it will be constituted and installed in its just position, as one further aid to our understanding.

My readers will be refreshed after this somewhat metaphysical discussion by introducing a few passages from the life of Joan of Arc, whose remarkable prévisions have formed the subject of undoubted history.

"On the 12th of February, 1428, on which the disastrous battle of Rouvray-Saint-Denis was fought, Joan said to M. Robert de Baudricourt, Governor of Vaucouleurs, that the king had suffered great losses before Orleans, and would experience further losses unless she were sent to him. The exactitude of this announcement determined Baudricourt to send her.

"The next day, on her departure, many persons asked Joan how she could possibly undertake this journey, since the whole country was overrun with soldiers: she answered that she should find the way clear. No accident happened to her, nor to those who accompanied her, and even very few difficulties during the whole journey, which lasted eleven days, through an enemy's country, at the close of winter, over a distance of one hundred and fifty leagues, and intersected by several deep rivers."

"On the 27th of February, when she was about to be presented to the king, a man on horseback who saw her passing, employed some blasphemous expressions. Joan heard him, and turning her head, said, "Ha, dost thou blaspheme the name of God, and yet so near to death?' In about an hour afterwards, this man fell into the water, and was drowned."

The following month Joan informed the doctors, who were commissioned to examine her at Poictiers,—

1. That the English would be beaten ; that they would raise the siege of Orleans ; and that this city would be delivered from the said English ;

2. That the king would be consecrated at Reims ;

3. That the city of Paris would be restored to its loyalty ;

4. That the Duke of Orleans would return from England.

" The king in council, having determined to send Joan to Orleans, they commissioned her to conduct a convoy of provisions of which the place stood in the greatest need." " It was observed to her, that it would be a difficult enter- " prise, considering its fortifications, and the English be- " siegers who were strong and powerful. ' By the help " of my God,' answered she, ' we will put them into Or- " leans easily, and without any attempt to prevent us on " the part of the English.' "

" The generals of Charles VII., not daring to take the route which Joan had pointed out to the them, the convoy was obliged to halt at some leagues from Orleans, from the want of water, and from adverse winds. Every body was confounded and in grief; but Joan announced that the wind would soon change, and that the provisions would be easily thrown into the town, in spite of the English : all which was completely verified.

" The English retained one of the heralds whom Joan had sent to summon them to surrender ;—they even wished to burn him alive ;—and they wrote to the university of Paris to consult upon the subject : Joan assured them, that they would do him no harm.

" When Joan appeared on the redoubt called the

boulevard de la Belle-Croix, to summon them to raise the siege, these loaded her with abuse, especially one of the officers, to whom Joan replied, 'that he spoke falsely, 'and in spite of them all, they would soon depart; but '*that he would never see it*, and that many of his people 'would be killed.' In fact, when the fort of Tournelles was taken this officer wished to make his escape by the bridge which separated the fort from the suburbs; but an arch gave way beneath his feet, and he, with all his men, were drowned.

"Having introduced the convoy of provisions and ammunition into Orleans, Joan foretold to the inhabitants, that in five days not an Englishman would remain before their walls.

"On the 6th of May Joan informed her confessor, that on the next day, she should be wounded above the bosom, while before the fort at the end of the bridge. And in fact she received a lance between the neck and the shoulder, which passed out nearly half a foot behind the neck.

"On the morning of the 7th, her host having invited her to partake of some fish which had been brought him, she desired him to keep it till night, because she would then bring him a stranger who would do his part in eating it. She added, that after having taken the Tournelles, she would repass the bridge,—a promise which seemed impossible to any body—but which nevertheless was fulfilled, like all the other impossibilities.

"The irresolution of the king was the greatest punishment to Joan:—'I shall only continue for a year, and a 'very little more,' said she, 'I must try to employ that 'year well.'

"The Duchesse d'Alençon was greatly alarmed, on

seeing her husband at the head of the army, which was about to enforce the coronation of the king at Reims. Joan told her to fear nothing,—that she would bring him back safe and sound, and in a better condition than he was at that moment.

"At the attack of Jargean, the Duc d'Alençon was attentively reconnoitring the outworks of the town, when Joan told him to remove from the spot on which he was standing, or that he would be killed by some warlike missile. The duke removed, and almost immediately afterwards, a gentleman of Anjou, by the name of M. de Lade, was struck in the very place, which the duke had just left.

"The English generals, Talbot, Searles, and Falstaff, having arrived with four thousand men to the relief of the Castle of Beaugenie, in order to raise the siege of that place, Joan predicted that the English would not defend themselves—would be conquered, and that this triumph would be almost bloodless on the part of the royal army—and that there would be *very few*—not quite to say *no one*, killed of the French combatants. In truth, they lost but *one man*, and almost all the English were killed or taken.

"Joan had told the king not to fear any want of troops for the expedition to Reims,—for that there would be plenty of persons—and many would follow him; in truth, the army increased visibly from day to day, and numbered twelve thousand men by the end of June, 1429."

"When the army had arrived before Troyes, that city shut its gates, and refused to yield. After five days waiting, and useless efforts of capitulation, the majority of the council advised to return to Gien; but Joan declared that in less than three days, she would introduce the king into the city by favour or by force. The chancellor said

that they would even wait six days, if they could be sure of the truth of her promises. 'Doubt nothing,' said she, —'you will be master of the city *to-morrow*.' Immediately preparations were made for the projected assault, which so alarmed the inhabitants and their garrison, that they capitulated next day."

Charles feared that the city of Reims would oppose a long resistance to his arms, and that it would be difficult to make himself master of it, because he was deficient in artillery. "Have no doubt," said Joan, "for the citizens of the town of Reims will anticipate you. Before you are close to the city, the inhabitants will surrender." On the 16th of July the principal inhabitants of the city laid its keys at the feet of the king.

During her captivity, Joan made the following predictions on the 1st of March, 1430, in the presence of fifty-nine witnesses, whose names are given faithfully by M. le Brun de Charmettes. "Before seven years are past, the English will abandon a larger prize than they have done before Orleans, and will lose every thing in France.

"They will experience the severest loss they have ever felt in France;—and this will be by a great victory which God will bestow upon the French."

"Paris was actually retaken by the French under the command of the Marshal de Richemont, and the Count de Dunois on the 14th of April, 1436."

As to the great victory which should prove so fatal to the English, M. le Brun thinks may be understood, either the battle of Tormigny, gained by the French in 1450, and which resulted in the conquest of Normandy,—or the battle of Castillon fought in 1452, in which the renowned General Talbot perished, and which completed the submission of la Guienne to France.

" In order to explain the expression, *will lose every thing in France*, the same author recalls the fact, that the people in general, restricted the term France to what had originally composed the immediate dominion of Hugo Capet and his successors, as l'Isle de France, l'Orléannais, le Berri, la Touraine, &c. Thus Joan of Arc, born at Domremy, at the extremity of la Champagne, said that Saint Michel had ordered her to go into France."

Thirteen years before the revolution, were recorded with fearful interest, these prophetic words with which the père Beauregard (a learned divine) made the roofs of Nôtre Dame to resound in a moment of inspiration. " Yes, " thy temples, O Lord, will be stripped and destroyed— " thy worship abolished—thy name blasphemed—thy fes- " tivals proscribed. But what do I hear? Great God! " what do I see? To the sacred things which have made " these hallowed roofs re-echo to thine honour, will suc- " ceed profane and indecorous songs;—and thou, infamous " divinity of Paganism, immodest Venus! thou wilt come " audaciously to take the place of the living God,—to " seat thyself on the throne of the Holy of holies,—and to " receive the unhallowed incense of thy new worshippers."

In his Lent sermons, preached before the court in 1789, he announced, as a second Jeremiah, the evils with which France was threatened, and created a very powerful sensation.

But we must return to our discussion. If any of my readers would like to follow out the examples of this most interesting subject, he will find a considerable assemblage of most remarkable cases in the appendix to Deleuze, Memoire sur la Faculté de Prévision.

On reviewing the subject, we shall infer that prévisions are uniformly the result of mental combinations ; that is, of mind, reasoning according to the impressions which it has received,—and not from that mind having become independent of its material organ,—and acting according to the nature of purely spiritual being. All these views, however, we must recollect, are not *demonstrated*, but are still open to inquiry, and discussion.

Let it, however, be always kept in mind, that the faculty of prévision does not give the power of looking into futurity,—nor of prophesying future events, any further than as these are combinations of *effects* which will probably result from the agency of *present events*, and *their consequences*.

The prévision of events dependent upon *moral causes*, would be useless, if not impossible,—since in order to foresee with any thing like an approach to certainty, it *must be*, that the *events* in question must *necessarily*, take place. But that they may possess this attribute, their nature must be physical,—since if their cause be moral, that cause may admit of a thousand variations in endless succession :—if the cause be mixed, and moral agency may have an influence upon its future bearing, in so far as this may be the case, the result is rendered uncertain : and therefore we shall see that under any circumstances, the fulfilment of events predicted, may be prevented, by calling in the agency of moral causes to effect that change. And if the predicted events, may thus, under given circumstances, be prevented by yourself, others also may possess this power of prevention, and thus the sources of fallacy are endlessly multiplied ; and it is therefore the extreme of folly, to *rely* upon these predictions on the one hand,—or to cry out against the existence

of the faculty on the other, *because the predicted events have not been realized.*

While then every genuine observer and truthful reporter of magnetic phenomena will allow, that under certain circumstances, there is developed an interior sense, which confers the faculty of foreseeing certain events; there is also, another manifestation of this same faculty, which we dare not pass without a transient notice, viz., *the power of perceiving events now taking place in distant situations,*—perhaps the most extraordinary of all the wonderful phenomena we have yet considered.

The published writings of historians, philosophers, and physicians, mention many similar instances;—and however we may be disposed to doubt some of these circumstances from their evidence being defective;—or to reject some of their inferences and explanations as *untenable*,—yet after making these large *deductions*, there remains such a residuum of truth, that with any thing like candid attention to the weight of testimony, we cannot pronounce the presumed facts to be *false*. In many of these instances we have to depend upon fallible witnesses,—and that not always of very enlightened persons. Let it be remembered that the greatest talents will not enable their possessor to *explain* the hidden recesses of nature:—and among those who do not possess such talents, we cannot expect to find reasonings, which the progress of science, and the perfection of instruments, have rendered available to the more gifted:—and yet so far as regards faithful observation, the testimony of such witnesses is not to be lightly esteemed:—even the very errors of their reasoning, confirm the veracity of their observation, by showing the points upon which their argumentation has rested,—those *points being so many facts actually observed.*

According to changing times, and prevailing theories, and his own peculiar, and constitutional bias, each philosopher has sought to explain the phenomena observed, according to the philosophical notions of his day,—or according to the philosophical system he has adopted, and with which he has linked in his destiny. But not one of these *expounders* of nature has had the slightest doubt of the reality of the facts: and the testimony of such men, both as observers and reasoners, as Aristotle, Hippocrates, Galen, Aretæus, Xenophon, &c., is not to be despised, or lightly esteemed:—they were *not* men of prejudice,—they were *not* carried away by foolish imaginations:—they observed and reasoned as *naturalists*, philosophers, and physicians, and they were all agreed on the main features of the quality.

Since the revival of letters, similar testimony is borne by many, as to the existence of phenomena, analogous to those which are apparently produced by magnetism. These admit that the sick forsee for many days the events which they are to experience, and the remedies which would prove suitable and advantageous under the given emergency. And they do not consider this as a *supernatural revelation*, but as a *new combination* of the ideas acquired by the senses, and preserved by the memory, and these associated by an *intelligent*, but undescribed, and as yet unknown clue of connexion. This state is sometimes attributed to an organic *derangement of the brain*;—and is certainly not to be found, except in intimate association with disorders of that organ:—and moreover, it is declared to be very *seldom* found in a state of *health*, and of wakefulness.

Yet that it does exist under both these conditions is certain;—for however it may be variously explained, yet the

existence of *second sight* in the Highlands of Scotland is so well known ;—and that

" Coming events cast their shadows before,"

is a fact so well attested, by so many authors, worthy of credit, that notwithstanding its marvellousness, it is impossible to *doubt the fact*. With regard to this attribute of marvellousness, it is to be considered that it is contemporaneous, and co-extensive with ignorance ;—that it is to be found largely developed in men of limited understanding, with whom every thing beyond their acquisition is to them marvellous ;—that its power and influence are circumscribed by the extension of knowledge ;—that the light of science dispels every day the mists of wonder ;—that that which is marvellous to-day, may cease to be so to-morrow ;—and that therefore its indication is, the ignorance of inquirers,—and not the want of stability, or truthfulness of the facts.

We scarcely know how to confine this faculty of prévision within limits which may be *assigned*, or within the reach of any combination of known causes ;—and as being a development of the conservative instinct with which nature has provided mankind. But because we are thus unable to trace the steps of this reasoning, and to refer events, with their manifold results, to one special series of causes, there is no reason why this chain of interwoven causation may not exist ; and if its existence could be disproved, there is no reason why it should not explain all the terms of the other series of causes. In all future investigations let us be candid and just, as well as searching in our inquiry, and as opposing ourselves to prejudice and credulity :—and let us at once declare, that under these

circumstances, the nerves have acquired an irritability, which renders them peculiarly sensible to impressions, and to which they would not be alive in their ordinary state. We are not prepared to say that the "sunset of life" is peculiarly favourable to the development of this form of "mystical lore," but this we do affirm, that the condition is not supernatural.

CHAPTER XIII.

OF PHRENO-MAGNETISM.

We cannot pass over the pretensions of *phreno-magnetism*. As the very term implies, there would seem to be some sort of connexion between phrenology and magnetism. Then how comes it that some decided and thoroughgoing phrenologists are decidedly opposed to magnetism,—and some entire believers in magnetism are opposed to phrenology? At first sight this would seem to be an irreconcilable anomaly, though upon a little close examination it will be seen that the difference of opinion rests upon the vexata quæstio, of the brain being a *single* or a *plural organ*. It is well known, that without having any very positive opinion on the subject,—fully allowing that the brain is the simple organ of mind,—and not considering it as a matter of great importance, whether it be assumed to be a *single* organ with its variety of function, or whether we adopt the *compartmental* hypothesis, yet that upon a view of the whole question, we have ranged ourselves with those who withhold their belief from the multiplicity of its organic subdivisions.

Some of the ultra friends of this subdivision have discovered, not only that the human mind has no fewer distinct though relative cerebral organs, than it has *impulses to obey*, and *offices to perform;* but that it is also furnished

with antagonist organs for all these impulses and offices,—that these are immediately approximate; and that this equitable arrangement extends throughout the whole cerebral system:—and on Mr. Sunderland's list, we find no fewer than *one hundred and fifty!* But surely when we come to this minute subdivision, of an apparently indivisible pultaceous mass, are we not *proving too much*, and in very fact, reducing the brain to its *one* organ, with its great variety of function? And is not this simple, natural arrangement, far more conceivable and rational, than the infinite variety of distant, yet relative, and dependent cerebral organs, which we possess no means of demonstrating, or believing, except through the eye of a most lively imagination?

But let us listen to the experiments of Dr. Elliotson, who says that he has succeeded in magnetizing one half of the nervous system only—or even a small fractional part of that system; and also of awakening into activity, through magnetic agency, distinct organs on different sides of the body:—so that on one side the manifestations of mind shall be *affectionate*, and on the other side *repulsive*:—on one side joyful, and on the other miserable:—and so on, to an inconceivable number of antagonist principles—the positive reality of which would seem to prove that there was no one presiding principle of action,—or that for the time being the brain was abstracted from its governance.

We must allow, that this state, if it be true, is a very extraordinary one; and we may even earnestly wish that it had been introduced to notice by persons of less lively imagination, and more sober judgment than Drs. Elliotson and Engledue:—for although we entertain the highest respect for their talents, we cannot say that we equally

highly appreciate their judgment; and we confess that we think their imaginations too liable to be captivated by the charms of novelty,—and therefore more easily led astray by some brilliant and unreal phantom.

It is very certain, that if we *admit* the *facts and conclusions* to which they necessarily lead, we must give up the ideas of *personal identity and moral responsibility;* for an individual who can thus act differently on two sides of the body, according to the application of certain stimuli, and to the excitement of certain *portions* of the brain, can never possess a controlling will,—can never be conscious of being one undivided individual, but must always be divided between contending *impulses*, without the power of deciding on what is right:—and if this power be taken away, so is his responsibility, for he cannot be accountable for conduct which arises out of circumstances concerning which he has no definite means of deciding between *right and wrong*.

It has indeed been justly said that we have no fear of the moral consequences of any thing which is *true;*—but it may be said with equal justice, that nothing which is true can lead to *immoral consequences;* and therefore it may oftentimes be fairly argued, ex æquali in a retrograde order, that certain dogmas cannot be true, because they lead to evil; and we would claim this privilege in the present instance.

But let us hear what Dr. Elliotson has experimented, so far, at least, as these relate essentially to magnetism. Dr. E. points to one eye only,—*the right: both* eyes equally became nearly closed. When he spoke, the patient answered that he was *neither asleep nor awake;* that he could not hear or see with his right side,—that is,—*his right half was asleep*. One arm being raised,

it dropped, for it was asleep, and never was cataleptic: the other being raised, it was sustained by volition, for it was awake. When Dr. E. raised the eyelids, he saw some of the cornea of the left eye; the *right* being asleep was turned upwards into the orbit,—a beautiful fact, and in perfect harmony with the reality of all the other facts. When Dr. E. pointed to both eyes, the patient suddenly sank—and breathed hard, as in a deep sleep.

Now the existence of *phreno*-magnetism as such has been denied, and the phenomena which have given a semblance of truth to their presence, have been thus explained:

1. The will is the grand agent in the production of magnetic phenomena:

2. The patient is placed by magnetism, under the arbitrary control of the magnetizer, and is entirely directed by *his* will, provided that the will does not overleap the barriers of moral rectitude:

3. So intimate is this peculiar "rapport," that the somnambulist penetrates the most secret thoughts of his magnetizer, and is submissively obedient, even to the unuttered and unexpressed dictates of his will:

4. The will of the magnetizer influences the determinations of the somnambulist; and even the thoughts and feelings of the former are involuntarily transmitted to his patient:

5. According to the Romish ritual, patients are not permitted to be subjected to the solemnity of exorcism, unless previously found to possess the faculty of penetrating even the unexpressed, and unperceived thoughts of the magnetizer:

6. Thus, this much-vaunted phreno-magnetism is explained by the well-established law of clairvoyance, by

which the magnetized thinks and feels with the brain of the magnetizer.

In the history of the Convulsionnaires by M. Carré de Montgeron, that which is "still more surprising, it often "happens at certain periods of their extacies, that they "will understand whatever is addressed to them, in what-"ever language it may be spoken, and will reply to the "whole in a perfectly correct manner: of this state there "have been many witnesses." The same thing has been spoken of by Bertrand.

Now how is this to be explained, except by the foregoing principles? It is the *thought*, not the language which they comprehend; for this state does not convey a gift of language, or a gift of tongues, so that the parties speak by *inspiration:* since, as we have before stated, they do not acquire in somnambulism, knowledge which they did not previously possess, though their knowledge is perfected, and rendered brighter, and more accurate—as well as more capable of adaptation by the exaltation of their faculties.

This dynamical combination of two separate nervous systems has been called "*neurogamia:*" and we should not object to the term, were it employed *only* by scientific men, in a scientific sense; but we fear its ordinary employment, lest ideas become attached to it, which ought never to exist; which ought to be suppressed;—and which would be injurious not only to the cause, but also to the subjects of magnetism. We may be thought fastidious upon this subject; but we become daily more jealous of the moral character, and moral tendencies of magnetism,—of all which belongs to it,—and even of the terms which designate its phenomena.

Hence then has been the error of the phreno-magnet-

ists ; they have found that they have produced certain specific effects by magnetizing one portion of the brain, whereas it is really, that there has been a correspondence —a *co-identity* in the feelings, the thoughts, and the opinions of the magnetizer and his patient, for the *latter* answers a question put by the former according to *his* precise knowledge and opinion ; therefore *phrenological somnambulists* become expert *phrenologists.*

In this race of error Dr. Engledue has occupied a very conspicicuous position ; and if we regret that his great talents should be so misapplied, we shall at least offer him the meed of perfect honesty and sincerity : for he fearlessly avows his principles and insists on the importance, that every future exposition of " our doctrines," should be preceded by the inculcation of materialism as their basis. He avows that we have no evidence of the existence of *an* ESSENCE, and organized matter is all that is necessary to produce the manifestations of human and of brute *cerebration.*

We must cease speaking of " the mind ;" we must discontinue enlisting in our investigations, a spiritual essence, —and confine ourselves to the consideration of organized matter,—its forms—its changes—and its aberrations from normal structure.

According to Dr. Engledue, mind has but an imaginary existence : we have to consider matter only. What is organized matter ? A collection of atoms possessing certain properties, and assuming different and determinate forms. What is brain ? Merely one variety of organized matter ? What is cerebration ? The function of the brain,—one of the manifestations of animal life,—and resulting from a peculiar combination of matter. Its varied *changes of form* give rise to the numerous manifestations of cerebra-

tion, in the different tribes of beings,—and the varied changes of *cerebration* in the *same being*, originate in *molecular attractions.*

Does any one doubt the power of *matter* to produce the phenomena of thought and feeling? To such we would say, let us first find out, all that matter *can do*, before we venture to assert what it *cannot do.*

Again, Dr. Engledue remarks, that we have to do *simply* and *exclusively* with *matter.*

"I simply applied my finger to the organ to be excited, and willed that it should become so excited; and in the majority of cases, the excitation was instantaneous, always remembering that the patient has been first placed in the magnetic trance."

Again, all the actions and all the thoughts of man, are the product of material changes: let no cerebral physiologist speak of "the mind" of man, for he cannot bring forward a single fact to support his position.

Again, the actions of the human race, *necessarily* result from its organic constitution: and further,

The human race has the power of modelling its organization,—so as to produce by a series of combinations, a high moral and intellectual character, or decidedly the reverse.

Again, man has been weighed down by a spiritual philosophy;—he has been taught and still believes that he possesses "a mind;"—that this presiding principle suggests and proposes modes of action:—in fact, that he is a being of a higher order,—in possession of something beyond his organization, which is the cause of his superiority.

Further, man's thoughts and actions are the *necessary* result of the activity of his cerebral organism: and the

cause of the *peculiar form* of that cerebral organism, and the RESULTING thoughts and actions, is to be sought for in the laws of hereditary descent.

Once more, *diseased* individuals are *punished* for actions, the *necessary result* of the activity of an *imperfect organism*, transmitted to them by their parents.

Again, vengeance can *destroy* the being, but will never reform him: it can destroy the vitality of cerebral matter, but it will never prevent certain actions resulting from certain combinations. The rulers of this country have yet to be taught, that *a man's conduct is the inevitable result of his cerebral organism, modified by the circumstances which surround him at stated periods.*

And finally, Dr. Engledue emphatically asks, "Is it optional with the criminal, think you, *to be*, or *not to be* guilty of a crime?

He adds, that "the same *principles apply* to *criminal* "legislation, and to the trial of insane persons. The "criminal is *insane for the time.* We ought to look on "both parties, as objects deserving our protection and "our pity; as beings incapable of protecting themselves, "because of their *natural formation*, and therefore claiming "the fulfilment of a *natural right*,—the *right* of being "*protected*, and of being treated on the principles of rea- "son, benevolence, and justice."

Now we have somewhat to say in reply to these assertions: but as Dr. Elliotson adopts them as his own, by speaking of this address as *powerful, truly philosophical, benevolent, and noble;* and as he adds a communication illustrative of the subject, and published as a kind of appendix to it, we shall prefer placing some of Dr. Elliotson's views also before our readers, and afterwards exhibiting our own views of the errors of these two

great men, *whose cerebral organism seems to have been cast into* the same mould:—pity is it, that we are not acquainted with the cerebral organisms of their immediate progenitors.

Dr. Elliotson observes, that placing the point of a finger on the *right* organ of attachment on one of his patients, she strongly squeezed my fingers of the other hand, placed *in her right hand*, and fancied I was her favourite sister:—removing it to the organ of *self-esteem*, she let go my fingers,—repelled my hand,—mistook me for a person she disliked, and talked in the haughtiest manner. Replacing my finger on attachment, she again spoke affectionately. Removing the finger to destructiveness, she repelled my hand,—mistook me for some one she disliked,—and fell into a passion. The finger upon benevolence, silenced her instantly, and made har amiable, but not attached. And this state of the organs on *one* side, gives evidence of itself, on only one half of the system.

Every animal is *matter;* and has a portion of itself named nervous, which executes the functions of feeling and consciousness, desire and will.

To describe the properties of the brain to a spirit, or something distinct from matter, is as *childish* as it would be to ascribe the properties of gravitation,—the phenomena of light, heat, electricity, &c., to something distinct from matter.

All criminals think, and have a consciousness of *personality.*

Excitement of cerebral faculties singly, and in various combinations, in the mesmeric state, *may be* the result of *mere suggestion:* thus a patient may fancy an organ excited, and so cause its excitement.

By *misinforming* us on the seat of an organ, *combativeness* may be excited by touching *benevolence.*

An association being established in a patient's thoughts, a faculty may be excited by touching a distant part:—no "wonder, therefore, that some fancy they have discovered "*two hundred organs.*"

"I can effect," observes Dr. Elliotson, "any thing "in her by *imagination.* By merely saying—when I "touch the point of my chin *twice*,—I wish you to fall "asleep, she *does* actually fall into the sleep-waking "state."

"The operator *should will* nothing: he should, if possible, not know to what cerebral organs he is pointing, that the will may be prevented from acting. But how is this possible?—can he avoid thought? and if not, the *mesmerized* reads his thoughts.

In the same strain, Dr. Davey remarks, "the organ of destructiveness, for instance, may be *diseased*, and its natural functions be so increased, that the *sufferer* is the mere *instrument* of such an unhappy *physical condition.* He becomes to all intents and purposes a *mere machine.* He *would*, but he *cannot* oppose the *force of his passions;* he is the *slave of his impulses.*

Delusion constitutes only a prominent symptom of *cerebral disease;*—a mere feature of the *general moral perversion of his nature.*

Ricard relates the case of a somnambulist who was perfectly deaf to all *ordinary* sounds, but could hear any thing addressed to him through the intervention of musical sounds.

Now to all this we reply first, that we rejoice in the honest avowal of the *principles* here inculcated, and of the

consequences to which they lead. Indeed we should be inclined to give to our opponents *greater credit* than they would be disposed to take to themselves: for we, forgetting the utter shamelessness which results from the entire abandonment of *moral principle*, (dissociated from cerebral fibre, and the offspring of spiritual existence) should have attributed to them a measure of candour and honesty, and self-sacrifice to the cause of what they believed to be truth, in the thorough-going avowal of views, which to the great majority of the thinking part of mankind must be obnoxious,—and therefore which must excite against them some feeling of apprehension, and of distaste,—if not of disapprobation. But our benevolent and charitable feelings towards these voluntary martyrs, have been checked by the fact that they themselves eschew any such motives, since they have only acted up *to the impulses of their own organism*, and have been the mere creatures of their own brain. And since it appears that they differ largely from their *fellows* in their general views, —and, moreover, that they think those fellows who are believers in the existence of mind, so childish as to be beyond the pale of reason:—with these strong attributes of insanity, there *is reason* to fear that they are some of those diseased individuals, whom they have so feelingly described as demanding our pity,—not our reprobation,—and as requiring all our efforts to cure, and not to punish.

Under this conviction, and under the influence of the benevolent feelings which flow from it; and truly feeling that if we "hang a man for going mad,"

"Then farewell—British freedom!"

we have hesitated long, whether it would be right to

attempt the exposure of their hallucinations to the public gaze;—and we have been only satisfied in doing so, by the recollection, that before they can be admitted into the asylums which they project, there must be certificates of insanity, and proofs before a competent court, that they are incapable of managing their own affairs with advantage to themselves, and without injury to others.

It is said that we have no *evidence* of the existence of an *essence;* and that organized matter is all that is necessary to produce the *phenomena of mind.* We shall not stop to quibble about terms;—but we shall fearlessly assert, that we have as much evidence in favour of a principle superadded to matter, called mind,—as we have in proof, that *organized matter* is "all that is necessary "to produce the phenomena of mind." Neither the one proposition nor the other is susceptible of proof by the ordinary rules of *evidence.* We can trace back this function of "celebration" a certain distance,—but we can go no farther:—we can see that the brain is the organ assigned by nature for the manifestations of mind:—but in what way is this accomplished? Why is it, that the same organ varies so essentially in every individual? What evidence have we to prove, that the cerebral mass exercises the function of thought, and that thought is dependent upon the movement of its molecules?

Besides, we have no proof, that what we term *mind* is not *material*, only of a finer quality than that which is detectable by our senses. *What* know we of matter itself? Can we define its form and structure? Can we confine its existence to our own present limited knowledge? Is it not even now a question not solved, as to whether certain phenomena *result* from matter, in the form of a quality of that matter,—or whether they are in

themselves absolutely and undoubtedly material? In a great number of instances, do not things which we believe to be material escape the evidence of our senses, and therefore exist beyond the reach of proof? Perhaps no one doubts the existence of a nervous fluid; and yet what *proof* have we of its existence? It is vain to talk of the non-existence of mind, because we cannot demonstrate its composition; and we have precisely the same evidence for its existence, as we have for the moving cerebral molecules which perform the higher phenomena of thought, and feeling, and reflection, comparison, judgment, and resulting moral action.

But it seems we are to cease speaking of mind, and confine ourselves to the forms, and changes, and deviations from the healthy structure of *matter*. And where shall we then be? Who will first tell us, the form, and shape, and length, and breadth, and tenuity, and elasticity, and cohesion, and colour, and quality of the ultimate cerebral fibrile,—and of the infinitesimal molecules of which it is composed? Yet without this previous knowledge, how shall we be able to compare, the unhealthy and deficient, with this most perfect condition? How shall we ascertain the deviations from normal structure, if we are previously unacquainted with that structure? And what philosopher will detect the ultimate cerebral fibrile of the human from the brute brain? We speak not of the entire brain, nor of its developments, and superadded arrangements, but of the *ultimate* fibril; for here it is must commence our knowledge of healthy and capable cerebral structure, from the unhealthy and incapable. In plain reality, the assumption is beyond the truth:—we have *no evidence* of the performance of mental operation by the brain: nor can we in any way detect

the moral, and social, and intellectual brain, from the immoral, and anti-social, and most stupid brain, if the two are placed before us, separated from their bony envelopes: we mention *this*, because we have no wish to moot the questions of phrenology in the present place.

It is said, that mind has only an *imaginary* existence, and that we have to consider *matter* only: but we have already proved, that the existence of the *one* is as imaginary as that of the other; for that mind *may be*, and probably is, an arrangement of finer matter of which we know nothing: so that this first position will in no wise help the materialist out of his difficulties: we challenge him to the *proof* of the *non-existence* of mind;—and we assert that to *deny* its existence is to involve the subject in a greater amount of difficulty than to *retain it.* But, as we shall presently see, the great object of this denial is to get quit of moral responsibility.

A second proposition is, that the matter *being organized* is a *a collection of certain atoms possessing certain properties, and assuming different and determinate forms.* Now we presume that it is intended by *organized matter*, to distinguish that which is endued with the *principle of life*, and therefore we will not quarrel with the term, which notwithstanding is so vague and indefinite, as to be applicable to any kind of matter, all of which has an organization of its own. But waving this, we might ask, if we are thoroughly acquainted with what is *life;*—we might ask what number of atoms is necessary to constitute organized matter;—we might ask what are the properties which distinguish the atoms of organized matter; and we might further ask, what are the different and *determinate* forms with which these atoms are invested? Now to all these inquiries, not one

reasonable answer can be given :—we must plead our entire ignorance of the origin, progress, arrangement, forms, and properties of organized matter :—we must further plead ignorance of the influence which life may exert upon the molecules ;—and being ignorant of the meaning of the very terms we employ,—and being in utter ignorance of the influence, which the agency of life produces upon organization, it is worse than folly to attempt to reason à priori, upon the functions of such organization ;—and it is most unphilosophical in such a state of extreme ignorance to deny, that *these molecules may not be governed by a certain other principle, co-existent with life,—and which we call mind,—the responsible moi*, which chooses good or evil, and guides, governs, and directs all the actions of the cerebral organism,—in fact, that which constitutes man the moral being, and forms the essential connecting link between himself and his Creator.

What then, asks our author, is brain ? Merely one variety of organized matter. This assertion is readily admitted :—it is a variety of organized matter, in so far as it is endued with, and composed of nerves, and blood-vessels, and structure, and is subjected to the physiological processes of growth, maturity, and decay,—is capable of more or less perfect function,—and is liable to the pathological conditions of disorder, disease, and death.

As such, then, the brain forms a portion of the organism of the human body. But our author remarks, that this organ has a function,—and that this function is *cerebration*,—one of the manifestations of animal life,—and resulting from a peculiar combination of matter. Now we admit, that this organ has a function ;—but asserting that that function is the manifestation of mind, over and above what is connected with mere organic life,

we have a right to ask whether this *is the function* intended by the coinage of the word *cerebration?* We may answer that this is not the *design* of the author; but that the word is intended to dissever the actions of the brain, from any thing like a spiritual principle to guide those actions. Cerebration, therefore, is employed to convey the idea of the actions of brain, in the same way, as locomotion is intended to express the function of muscles. In plain truth it is equivalent to the idea of the movement of certain molecules of cerebral substance;—but it goes no further,—it explains nothing;—it gives no knowledge of the most trifling degree, of wherein these movements consist;—or of the connecting links, by which they are associated with the higher intellectual and moral manifestations of the being. There is, we are well aware, a reason for this: but its absence is sufficient ground for asserting, that the term does not in any way explain, or define the function, which it is intended to describe. It is *assumed*, that there are certain intellectual manifestations;—it is *assumed*, that the brain is for the purpose of exhibiting these manifestations;—and the mode of this function is for convenience, termed *cerebration.* But inasmuch as this term defines nothing, explains nothing, proves nothing, we are at liberty to deny the use of the term to our opponents till they have shown sufficient cause for its employment. We should not have objected to the term, had it been employed to express the manifestations of mind, through its organ, the brain:—but the very opposite is the fact:—it is intended to cast *mind and its actions* into oblivion,—and to retain nothing of accountable man, but a few organized molecules, over which he has no control, but which by their wild impulses control him, and degrade him from his high moral accountable state to the level of the beasts which perish.

We fully allow, that the function of the brain is depending upon a peculiar combination of matter,—that matter being subjected to the will of man,—that will emanating from, and governed by, the mind,—and that mind emanating from the *First Great Cause* of light and life, whose inscrutable wisdom has conferred upon this arrangement of organic molecules, that function by which in the inferior animals their circle of *actions* is completed,—and by which in man, his more extended circle of intellectual and moral functions is performed. In him, however, a new life is developed—even *moral life*, in consequence of which he becomes accountable for his conduct here;—which makes him master of himself through obedience to *divine laws ;*—which teaches him to control the impulses of his organization;—which teaches him to prefer virtue to vice for its own loveliness;—which teaches him to choose social virtue for its influence upon present happiness ,—and which teaches him to live in the love, and in the fear of God, in the pursuit of goodness, in obedience to the laws of the moral Governor of the universe. But then we insist, that the brain is the servant of mind,—that man is not the slave of his organization ;—but is bound to execute the laws of the Most High,—and in so doing, so to restrain, and modify, and govern his organic suggestions, as will keep himself in the paths of rectitude, and protect all others within the social circle, from injury.

The corollary drawn from the argumentation of our opponents, is, that the varied changes of form give rise to the different manifestations of "cerebration" in each tribe of being:—*and that the various changes of "cerebration" in the same being, originate in molecular alterations.* Having proved the reasoning to be unsound, the

corollary of course falls to the ground. But it will be as well to show the *semblance* of truth, with which error has been invested.

Thus, for instance, the form of the brain differs according to the position of animal life, which it is intended to sustain; and is more or less developed according to the position in which the Almighty has placed it; not that its very limited (not even yet *locomotive*) actions, are the *result* of its scarcely developed nervous system,—but that that undeveloped nervous system has been *given* it *because* its destiny was limited. And so on, as we reach upwards in the scale of locomotive, and still more largely capacitated animal, and still more especially in gregarious life, the brain is developed according to the requirements of the animal position:—and therefore, in man, whose destiny reaches still higher, into social, family, political life,—into moral conduct—into responsibility to himself and to society, and to his Creator, for every portion of such moral conduct;—and to his final responsibility, and future existence in happiness or misery, for ever and ever; —who possesses a superadded spiritual principle, accountable for the actions of the body, and destined to govern them, and to constitute man a religious animal;— it is this higher destiny, which has occasioned him the gift from OMNISCIENT MIND, of a more largely developed brain,—suited to his future position, and obedient to this new principle of spiritual life. It is not therefore true, that *molecular alterations occasion the various changes of "cerebration;"* but that the various forms of accountable being, give laws to these molecules, and employ them *as servants* to execute the will of the individual,— to control the impulses of passion,—to soothe or silence the cravings of organization,—and so to direct and govern

them, as that they shall be in unison with the design of the Creator, and moral Governor, and lawgiver of the universe. The error will be thus seen to consist, in maintaining that the function is inherent in the fibre,—and that there is no ultimate cause which sets in motion that function, and those fibres! Cheerless and most unphilosophical doctrine, and absolutely contrary to experience and sound reasoning, to say nothing of *revelation*, which our opponents must admit in argument, and if so yield their point at once; or else eschew revelation, and become infidels—avowed infidels: "utrum horum mavis accipe."

Our opponents desire us *first* to find out all that matter *can do*, before we venture to assert what it *cannot do;*—and affirm that we have to do, simply and *exclusively with matter*. But we reply, let *them*, before we comply with their requisition,—let *them* first of all define what matter is, and what it is not:—and let them show, if they can, that the principle which we call mind, and which sets in motion and gives laws to their organized molecules, is not, cannot be, a new, an unknown form of highly attenuated matter;—let them recollect, that beyond their visible causation, there may be, and almost always is, an unknown first cause:—and let them prove that in the present case, its existence is impossible:—else they are beaten upon their own ground, and have no standing-place. We admit that we have to deal simply and exclusively with *matter*, because we cannot trace back the agency further,—but it is *with matter as set in motion by mind, characterized by mind, directed by mind, governed by mind, or left by mind to its own ungoverned waywardness,—to the unbridled licentiousness of animal passion and desire, to the domi-*

nion of unmingled selfishness, to the desolation of that dreary society, from which the influence of God *and of goodness, and of moral motive and sanction has been obliterated.*

Our opponents, with an air of triumphant defiance, desire that henceforward, no cerebral physiologist speak of the "mind" of man, for he cannot bring forward a single fact to support his position. We deny this assertion; and we aver that facts, experience, reason, and revelation are all on our side;—while we challenge them to bring forward a single proof, that the pultaceous mass before us, *can of itself*, think, reason, reflect, compare, judge, and be superior to the motives of selfishness—and be guided by pure benevolence, and by the principle of preferring the welfare and the happiness of friends, and relations,—of the community at large, to purely selfish present gratification. But if it cannot do so, (and it is impossible,) let them not thus haughtily fulminate defiance to others. And let us consider some of the results to which they would lead us, in order that we may see if they have reason, and happiness, and virtue on their side, —or on the contrary, unreason,—misery,—and vice.

First, then, the actions of the human race *necessarily result* from its organic constitution. Man, therefore, has no choice in his actions; he is a creature of impulse;—he obeys necessarily and implicitly the suggestions of his organism. And verily if this cheerless creed were true, how degrading is the position, that man with all his fine intellectual endowments,—with all his honorable feelings,—with all his high principles,—with all his superiority over other animals, is *no better than they*,—is not governed by these principles of conduct;—but simply obeys,—headlong and heedlessly, ay, *necessarily obeys*

the suggestions of his organism! We shall presently see that he is not to be blamed for this blind obedience to passion:—but here we remark,

Secondly, that the human race has the *power of modelling* its organism, so as to produce, by a series of combinations, a high moral and intellectual character, or decidedly the reverse. We have here a new principle for the guidance of future generations. Marriages are not henceforward to be contracted between parties arising under proper circumstances, and in well-regulated minds, from the development of affinities which are supposed to form the elements of happiness in family life:—in fact, they are not to be arranged from the choice of individuals, (often bad enough it is confessed,) but from a certain selection of some other, who shall decide this momentous arrangement, not according to the manifestations of sound mind, but according to certain organic peculiarities or *presumed organic peculiarities*, so as to equalize the deficiencies of one, by the redundancies of the other. True, that this would be of very little importance, where every one *necessarily* follows his own organic suggestions, and where marriage can be only a "liaison de convenance," with no obligation beyond the organic suggestion of the hour. But let us imagine what would be its effect on society as it actually is:—one individual, for instance, in whom destructiveness is marked, is to be married to one in whom benevolence is super-eminent: where acquisitiveness is prominent, it is to be united to surpassing conscientiousness!—Contemplate for a moment, the wretchedness thus inflicted upon immediate society, by such an incongruous aggregation of molecules. And after all, who is to say what shall be the effect upon offspring? who shall say that the children of such a marriage, shall not be

especially marked by the preponderance of the evil molecules? And if not, who shall say, in *defiance of all experience*, that the influence of the unhappy molecules, though not immediately apparent, shall not re-appear in the next generation, after skipping over the present? And who shall say, that this influence can be exerted at all in the present generation, in defiance of the acknowledged fact, that the children of the *same parents* are constantly marked by the most diverse, and even opposite characteristics;—that there shall not be even a family likeness between them, but that they shall be as dissimilar as it is possible for opposites to become? Surely there never was a wilder hypothesis, or more contrary to fact! Surely there never was a clearer case of disordered organism, than has been shown against our talented opponents!

But man has been "weighed down by a spiritual philosophy," he has been taught and still believes that he possesses "a mind" which suggests and proposes modes of action;—in fact, that he is in possession of something *beyond* his organism,—the cause of his superiority. Of course, as our opponents eschew every thing which is not *material*, this weighing down must have respect to some *material weight*, which is capable of appreciation,—as well as its precise mode and amount of action and impression upon his material organism. But strange to say, that *very weight* with which he is *weighed down*, is a *spiritual philosophy*, —and by their own showing a *nonenity*, and therefore *without weight*. It is not matter, but spirit, which has weighed him down; and yet the existence of spirit is denied: there is nothing but matter. To such strange inconsistencies does the love of hypothesis, and the instinctive aversion to moral legislation, lead the votaries of infidelity. It may perhaps be said, that this is merely playing upon

the words "weighed down"—and that it is hard measure to charge upon our adversaries the employment of a term to which they have been unwillingly driven by the poverty of language. Grant that it may be so:—but then we on our parts must claim the same priviiege, and must not be held bound by the use of terms which the poverty of language has compelled us to employ;—and this conceded, our opponents would lose much of their *semblance* of truth.

But altogether waiving the question of material weight, which we have employed only for the sake of illustration, and taking up the position that man has been disparaged in his intellectual and degraded in his moral aspirations by this "*spiritual* philosophy:"—this is a point on which we must appeal to argument and fact. Is it possible that man will be weighed down, and oppressed, and degraded by being taught his own superiority,—by being taught, that *his* position *is superior* to the beasts, because he is formed to live in society, to form the happiness, and seek the good of that society,—to live for others,—to cultivate his powers for their benefit,—to seek the good of his fellow creatures here,—to consecrate his talents to the glory of God,—and that having finished his course of usefulness on earth, he has been prepared for a never-ending immortality? *Is this calculated to degrade him?* Do we not know that the readiest way to produce good actions here *from inferior motives*, is to give individuals a good opinion of themselves,—to give them a character to support, and a reputation to substantiate? and is it not enough to stamp them with the recklessness of infamy,—to place upon them the seal of degradation,—to give them no object worth struggling for,—to place them on the degraded level of the lowest part of mankind,—and

finally, to tell them, that each may console himself with being precisely what he has been *made* by his organism. Blessed commnnity of interests! Alas! that truth should be thus perverted, as to admit of an application so injurious.

But we appeal to facts:—among whom have existed the *degraded* of mankind?—among those who have believed in their spiritual existence, or among those who have believed themselves the creatures of their organism, and irresponsible for their actions?—among those who believe that they have a "mind," or those who are assured that they have only bodies?—among those who believe that when they are unclothed of this material vehicle, they shall be clothed with immortality, or among those who fully believe with life ends their being,—"that their joys "and their hopes will expire with to-day?" It would be invidious to answer these questions by an array of names; but the common sense of mankind has already answered them:—reason has already answered them;—conscience has already answered them;—the pillow of sickness and the bed of death has already answered them;—and the last great day of account will finally and irrevocably answer them.

After all this pity wasted upon those unhappy beings who possess minds, or who have been taught to think they possess them,—and who have been weighed down by this spiritual philosophy; let us turn our attention for a moment upon those who have been taught, and who believe that they *possess brains*,—that their actions are the necessary result of the *movements of the molecules of those brains*,—and of the *peculiar form of their cerebral organism;* and that *this*, as well as the resulting thoughts and actions, are to be sought for in the laws of *hereditary*

descent;—and who, in the belief of this doctrine, have been taught, that *therein consists their seperiority* over their surrounding fellow mortals. Truly this is a source of exaltation of character, and of unbounded self-gratulation, to find on the one hand, that all one's best qualities, as well as one's worst, are to be traced to our progenitors; —upon them rests all the blame of our erroneous conformations, and of our vicious impulses and conduct. The love of our fellow creatures,—and the superior love of their worldly possessions, are both traced to the same source, and we have no credit in cultivating the one more than the other.—Inspiring thought! that we are thus the slaves of our organism—the creatures of impulse—*blindly* and *necessarily acting* according to an impression made upon our organism, *several generations beforehand perchance*, and at all events, such as we are, such will be our offspring. How debasing—and how fearful a thought!

The only good which appears capable of extraction from such a tissue of evil, is, that if evil has been thus impressed upon men by hereditary descent,—we of necessity trace the origin of evil to our first parents, and thus derive an argument in favour of the scriptural narrative of the fall, by the impression made upon the organism of their posterity, by our first parents' transgression, and which has been lineally handed down to us, their degenerate successors.

We must next examine the bearing of this doctrine upon the social compact. If man's thoughts and actions are the necessary result of his organism, it follows that they are not perpetrated with his *will*, but only by the blind impulse of passion, in which the voice of will is thoroughly passive: then he cannot be held responsible for these thoughts and actions,—his organic suggestions

govern him,—and he is not accountable for his deeds or words.

Then it is said that there are diseased individuals, who ought not to be punished for conduct, over which they have no control, and which is the *necessary result* of the activity of an *imperfect organism transmitted to them by their parents.* This is rather an important question, and must be examined a little in detail, because if man is the slave of his organism, he ought not to be punished for that which he cannot avoid;—and if he ought not to be *punished*, this will extend as a principle to *every kind and degree of punishment*, as well as to the extreme penalty of the law.

Now we confess ourselves adverse to the frequent punishment of crime, by the *death* of the criminal: but the subject is one which requires more elucidation. We consider, that the preservation of society, and its well-being, are the great objects of criminal legislation; and we do fearlessly avow our belief, that the punishment of those who *voluntarily* infringe its laws,—who break its bonds,—and make inroads upon its well being, is *indispensable* to the maintenance of its integrity. Let man be left to himself;—let him be amenable to no other restraint than his own selfish inclination, or the blind impulse of his own passions; and we could easily conceive what *must be* the effect of such lawlessness, had not *experience taught us*, that the wildest disorder and confusion, and crimes innumerable, and wholesale murder, and robbery, and rapine, and vice in every hideous form, would certainly stalk abroad uncontrolled, and by their withering blast, destroy the happiness of the social compact. Reason and experience, therefore, combine to teach us, the necessity there exists for the *punishment* of crime, in order that

individuals may be deterred from its commission, where moral principle is inadequate to this effect. But reason and experience do not tell us, of the necessity for punishing those members of society, who have fallen ill from natural causes,—or from their own imprudence,—or who have become disordered in their senses. These are objects of pity, and for them we build hospitals, and endow asylums, and erect penitentiaries, and employ all the means of restoration which active benevolence can devise. There is then a difference, and distinction between the criminal and the invalid ;—and to confound them together as *one*, can only be the result of a wilful perversion of intellect, or of a grievous fault in the organism.

It is then admitted, that while the invalid is to be protected, the criminal is to be punished, according to the nature of his crime, and the degree in which this renders him an obnoxious member of society. This is oftentimes a difficulty in legislation,—but it is, we think, pretty generally allowed, that the punishment allotted should be such, as that it should invariably follow the proof of the crime, and enlist men's sympathies with its justice,—and not be so great as to excite all men's sympathies and compassion *against* the law, and for the criminal ;—so that they look out for little modes of escape for him, instead of rejoicing to fulfil one great duty of society—to *punish* its offending members, and in so doing, to *protect* those other members, who in their righteous virtue form the strength of the social union.

Hence the importance of restricting within a very narrow compass, the punishment of death, because this is a punishment so full of horror, that it awakens all the feelings on the wrong side,—i. e., against the majesty of the law, and in favour of the depravity of the criminal.

But ought the punishment of *death* to be wholly abolished? In every society—and even in those not endued with the power of national legislation,—a code of bye-laws exists for their government—if not as a lex scripta, yet as forming part of that unwritten law, which in its invariable practice, is as important, as that which is entered upon the statute book. In every one of these social institutions, there is reserved the power of *formal or actual* expulsion from its ranks, against its offending members. Thus, it seems to be a general principle of society, that they who offend against its integrity, should be expelled from its ranks; and this too, for those minor breaches of propriety, which involve no serious danger to the individual members. And if *principle of expulsion* from society, for trivial offences be allowed, there is no *law in nature*, why the same principle should not be extended to the higher and more atrocious criminals. And, whereas, in the one case, the law is apparently magnified by the removal of an offending member from his peculiar côterie;—if the crime be a great one, and involve the protection of society at large, then the law will require a heavier sanction, in order to maintain its justice. The same character of expulsion must be attended with *more decided* and more extensive power, and therefore transportation comes in as the punishment of the more grievous offenders against the person, or the property of its members. But we go on: the criminal has been guilty of offences of a yet deeper die; he is careless of human life, and in order to gratify his passion or his avarice, he sheds the blood of his compeers: he is therefore dangerous to be at large in society *any where*,—the law is not vindicated and magnified by *transplanting* such an one from a portion of refined to another portion of *penal* society;—and yet expulsion from

society is necessary; and it is in this case especially, where it would seem that the punishment of *death* was a punishment of social principle,—and was called for not as an act of *vengeance*, but of justice, and of vindication to the insulted and broken laws of society.

But this should be restricted to a small number of cases, and should inevitably follow the proof of coming under one of those cases. It is useless to say that men will not be deterred from crime by such a punishment. There are those who are not to be reached by moral principle,—who have thrown off the sanction of every law human and divine, but to whom life has great attractions, and who would not peril their social existence, but for the hope of escape, which is now so constantly held out to criminals, by what we consider an awful offence against society,—by the perversion of judicial talents, and by the *perjury of juries*. It is true, that of late years, our criminal code has been much diminished in rigour, and the number of crimes to which the punishment of death is affixed, has been greatly curtailed, to the obvious impunity of criminals,—but not to the lessening of their number, or to the advantage of society. For let any one compare (if he has lived long enough) the multitude of crimes committed against the person, of stabbings, of murders, &c. &c., committed within the last few years, and before these mitigations of severity had taken place, and he must be constrained to allow, that they have awfully increased, and that obviously, because the punishment is less severe, and more frequently escaped from; and therefore, the hope of some clever escape is always prompting the criminal to pursue his own passionate course. There can be no doubt of the fact, and there can be no other mode of explanation, than by supposing that the *lenity*

of the law has *fostered the disease* which is said to be the cause of crime, which is about tantamount to asserting any most flagrant contradiction, and even *if it were correct*, would involve necessarily this truth,—*that a greater severity in the laws would operate in repressing the tendency to disorder.*

But we must consider the question of physical disorder as involved in this argument. If we yield the acknowledgment that man has no knowledge of good and evil,—no power to choose the one, or to refuse the other,—no principle to guide,—no motive to influence,—no moral sensations to direct his conduct, which is always the *inevitable result of his cerebral organism, modified by the circumstances which surround him at any stated period;* and that, *it is not optional to the criminal to be, or not to be, guilty of a crime;*—that in fact man has no power to help himself,—and that he is irresistibly governed by his cerebral organism, why of course we yield the point of punishment;—man is not to be blamed for that which he cannot help; he cannot be held guilty for an evil which is inevitable,—and of course ought not to be punished for consequences which he could not have prevented. But if so, the principle will apply to every other form of punishment as well as to the penal extinction of life;—for what is unjust in principle must be equally unjust in every variety of application:—and as without laws of some kind, the fabric of society must be dissolved, we only pronounce the social compact to be an evil,—or at all events, a good not worth preserving,—and not for a moment to be placed in competition with the uncontrolled freedom of the robber and the murderer!!

If this were *indeed* the case, well might we ask what man's intellectual and moral powers and faculties are to

effect:—we had well nigh inquired what they were *given him* to effect, forgetting that these gentlemen cannot possibly admit of a moral and a righteous Governor of the universe or of obedience to his laws? Absolutely nothing:—for the only cure held out for the moral evils of society, is to take such care of future matrimonial alliances, as to secure well-conditioned configurations. Now it is admitted that man possesses reason, and reflection—the power of comparison,—judgment,—choice,—will:—it is admitted that he possesses the principles of benevolence,—the love of his fellow-creatures, and more especially of those placed in relationship with him; it is admitted that he possesses a principle of conscience to guide him,—to upbraid him for evil, and to smile benignantly upon his self-denying exertions, and yet that all his moral economy is useless—and that it is all sacrificed at the bidding of a few molecules of cerebral substance.

It is, however, said that all this, is for the harmony and beauty of society, where all its individual members are healthy:—and that all they who deviate from the strict perfection of this economy are *unhealthy* individuals,—not criminals to be punished, but *sick* to be *pitied*—to be *cherished*, to be *cured*. It is a little extraordinary, in the first place, that almost all mankind, possessed *diseased* cerebral molecules, for scarcely one is to be found who has not, more or less, some moral or intellectual perversion; and we might fairly ask if nature has established such a law in the other tribes of animals, so that no one of them is fitted for the performance of the functions for which it was created?—Surely not!

Admitting the principle, however,—admitting that we are to treat social delinquents not as criminals, but as

disordered individuals; and not to punish them, but to place them *in hospitals* for their recovery, let us see the effect. First, we are *to place* them in *hospitals:* this proceeds upon the supposition that they will not voluntarily seek those asylums;—and if we place them there against their will, we deprive them of liberty---that is, we *punish them.* But it has been shown, that we must not punish them for their inevitable disorders; and that we must not indulge the vengeance of justice, for the sake of avenging society.

Waiving this objection, let us proceed. Right or wrong, we have placed them *in hospitals (Anglicè prisons) for their cure.* Now come the questions in what way are they to be cured. Is their treatment to be conducted by medical men, or clergymen, or instructors trained on purpose? Is their treatment to be purely physical, in order to restore their disarranged molecules;—or is it to be a combination of physical and moral means? What is to be the duration of the treatment, and who are to be the certificating judges of their cure? Is their domicile in the hospital to be a solitary cell,—or a lounge for diseased individuals aggregated together for the purpose of improving each other by the cohesion of their discordant molecules? And if the patient should grow weary of his treatment, is he to be at liberty to eschew that treatment on his own responsibility? In *these hospitals*, is *any discipline* to be observed,—are any rules to be kept, —any work to be done,—any medicine to be attended to? —If so, and these are *distasteful* to the patient, it will follow that he rejects them all, or is *obliged* to attend to them. But if so,—if he must observe disagreeable rules,—and if he can only leave the hospital by permission, he is deprived of his freedom,—*he is punished*, which by the pro-

position he is not to be, because this must render uncomfortable some of those cerebral molecules, which we are bound so sedulously to guard, and to preserve in harmonious continuity.

Again, we must have a word with regard to the extreme case,—to the individual who by his crimes (which however he could not help, and is not responsible for) has become dangerous to his fellow men;—and therefore, and for their sakes, is to be transferred as an incurable to a hospital, from whose cells he has no mode of escape —no prospect of liberation, but in too tardy death,—say the madman. According to this hypothesis, such an one is to be transferred to an asylum, where his every want is to be supplied,—but where he is to be kept as a *dangerous* lunatic, without the hope of a termination of his imprisonment, because his insanity is a monomania, and the organization of his cerebral molecules is such, that although he may not *act* murder in the hospital, he would do so when drifted abroad in society, so soon as the requisite modification of his cerebral organism shall be obtained, through the circumstances which may surround him, that is, so soon as any individual shall offend him. Well then, he is to be confined to hospital diet and supervision for the rest of life, either in solitary confinement, or in hospital society. If the former, the absence of freedom, and of the power to go hither and thither at will, is an imprisonment,—*is a punishment*, however it may be sophisticated by fair terms;—and as such, is a *punishment*, which *ought not to be inflicted* upon one who commits wrong irresistibly, and has no power to preserve him from wrong. Still further, if his confinement be *solitary*, he is committed to the most horrible and intolerable of all punishments,—ten-fold worse than

death itself, and a thousand-fold more intolerable,—while the vengeance of the law assumes in this form the untamed and untiring malignity of the *disorder* occasioned in the *will of the* judge, by the disturbed cerebral molecules, which have been irritated by the circumstances that surround him. Alas! alas! to what folly and absurdity, and irrationalism, will men be led by indulging an hypothesis, newly fledged for the purpose of suiting their own preconceived notions!

We have perhaps exhausted too much time on this discussion; but at its close, we trust we may say, that to ascribe all the manifestations of mind,—of thought,—feeling,—desire,—will,—and all the evils of mankind, to the motion of a few cerebral molecules, is as childish as it would be for a grown person to believe, that the reflection of himself in a mirror arose from another individual placed behind that mirror, and has actually no better ground for its support. We take leave of our opponents therefore with the earnest hope, that they may "never "have to claim the fulfilment of that natural right,—the "right of being protected, and of being treated on the "principles of reason, benevolence, and justice."

CHAPTER XIV.

ON EXTASE.

A FEW words on this very remarkable state, will complete our design; and in treating of this peculiar condition, we shall claim the privilege of retaining the French term above employed to describe it, because we have no English correlative, and because the term ecstacy is utterly inadequate to represent *extase*.

This state, which involves an incomprehensible degree of intuitive contemplation, as well as an augmented capacity, and exaltation of the faculties, has been employed as the stock upon which enthusiasm and folly on the one hand, and designing chicanery on the other, have grafted much which is absurd and untenable. Thus, for instance, it has been attempted to prove by it, the identity with itself, of sorcery and demonology;—it has been attempted to show that through its influence, flowers and shrubs will decay or flourish at the will of the individual:—and that the weather may be so influenced as that it may rain at one point, and not rain at another,—and that these peculiarities shall be under the influence of the magnetizer. Now all these, and many such like follies, are utterly repudiated:—they are excrescences which are maintaining a parasitic existence upon the foster-parent

plant, but which have no legitimate connexion with the original stock.

Again, it has been asserted, that sometimes somnambulism lapses into a state of mystical *extase*, in which the soul retiring within itself is admitted to the contemplation of the Eternal,—exults in its glory,—converses with the angels,—and delights in the unspeakable accents of the seraphim. Here again is such an amount of exaggeration of the truth, that it has almost lost its original semblance; and it has become so mixed up with error, that it should remain as an example of how far honest intention may be perverted, and become amalgamated with untruth and dishonesty.

But leaving these perversions, let us simply state what we mean by this absolute condition, from which every tinge of hyper-exaltation and enthusiasm has vanished;—a peculiar state which it is necessary to inquire into, and that more particularly, because it has been mistaken and misrepresented.

In this extraordinary state, the supremacy and pre-eminence of religious ideas is mainly remarkable; the mind seems to be abstracted from the low and grovelling relations of humanity, and to expand in a heavenly atmosphere;—hence the absurdities and perversions to which we have above alluded. In truth, the devotion of man's *present* to his *future* state, and the agency of a superintending Providence in all that concerns him, are strongly marked in the thoughts and feelings;—life appears only as a voyage of preparation for eternity, during which will be fixed the future position there of the individual:—the earth and all attaching to it, has in consequence of his distance from it in spirit, dwindled into a mere speck:—every connexion with it appears dissolved,—and the whole

system seems spiritualized. In this state the independence and immortality of the soul, and the liberty of man, as a free agent, appear self-evident; and the extatique is convinced that God regards him,—and that prayer is the communication between *him and his creatures;*—the only means of obtaining *his aid*,—of averting menacing evils, and of converting apparent misfortunes into blessings.

Now it is quite possible in this state, that the prodigious difference, which he perceives in his new method of envisaging objects, from that of his ordinary WAKING *state*, the new light which shines upon him,—the novel faculties with which he finds himself endued,—and the immensity of the horizon which opens before his eyes, may lead him to the idea of being inspired, and of his words being dictated by an interior voice, and that this idea may conduct him to error:—such, alas! is the imperfection of poor human nature. This, however, is not the natural state of extase;—but occurring in consequence of the exaltation of the senses, under the influence of which the extatique with his wider range of uncomprehended views, contemplates himself as the organ of some superior intelligence, and extracts from all this, food for his own vanity. It is then, that he is not to be trusted: for nothing but the firmness of original unbending principle will prevent him from misapplying this state of enlarged vision, and palming upon his auditors, his own forced imaginings for the natural and legitimate result of his new contemplative condition.

If, then, this very rare phenomenon be discovered as a *natural* product in somnambulism, the great object is to suffer it to remain in its *natural* state,—to listen attentively to what is spontaneously said, but *to ask no questions;*

for from the moment you attempt to direct the thoughts, from that moment you remove the extatique from his own peculiar sphere of intro-version ; you direct his faculties from the object for which they were destined, and you transport him into the vast, and boundless, and trackless region of illusion.

It is confessed, then, that this state borders on *error :* and in this respect, it only follows one natural law, that the extreme of truth is divided by a very narrow and indefinable line from *untruth :*—in some instances, there may be found the most grotesque illusions, without any real or substantial foundation :—at other times there will be observed a mixture of superstitious credulity, with the most astonishing prévision ; under other circumstances will prevail metaphysical language, and incoherent images, with descriptions of things, from which we are obliged to infer, that the mind has lost its balance, while insanity has usurped its sway : and on this state a very different judgment has been passed, according to the impression made upon each individual observer, that is, according as he may have chiefly *noticed*, that which was luminous and true, or that which was cloudy and illusory.

Yet it is our firm belief, that nothing of this admixture of truth and error, would have taken place, if the somnambulist had not been *led astray* by the ignorance, or the vanity, or the curiosity of his magnetizer ;—and if the natural association of his ideas, had not been interrupted, to occupy time with objects, which were either unreal, or to which he was absolutely a stranger.

We insert the following case in illustration of this singular property.

" M. Ricard placed in somnambulism, Madame Naude,

" who announced that she felt herself much better since " she had been magnetized. 'For four years,' said she, " 'I have consulted medical men ;—I have placed myself " under the care of very skilful men,—men who enjoyed " a high reputation,—and yet they have in vain tried all " the resources of their art, without procuring for me, the " slightest alleviation of suffering, and without even pre- " venting the aggravation of my maladies. I possess at " home, more than three hundred prescriptions, and I " know not how much medicine ;—I have religiously fol- " lowed all the plans enjoined upon me, and I have obtained " no relief: but I do feel the certainty, that in a little time, " I shall acquire the most perfect health by the aid of " magnetic processes.'

" Madame Naude then asked M. Ricard to send her " to *sleep*, (this somnambule calls *sleep*, that state of *ex-* " *tase* in which she had been placed for several days, in " consequence of her own direction, and she distinguishes " her state of somnambulism as *magnetic waking :*) her " magnetizer acted accordingly, and in one minute she " was in a state of perfect *extase*, in which her insensi- " bility was absolute—her isolation complete ; in which " she no longer heard her magnetizer, and her immobility " was perfect. After about five minutes, she returned to " the state of somnambulism. The following dialague " then took place between herself and M. Ricard :

" ' Have you seen any thing in the state from which " you have just emerged, which may contribute to your " cure ?'

" ' No—nothing except magnetism.'

" ' Can you describe what is this state ?'

" ' Yes—it is a state of blessedness.'

" ' Did you *think* in that state ?'

"'Doubtless.'

"'What are the thoughts that occupied you?'

"'I cannot express them:—besides, if my mouth "could give them utterance, you would not understand "them.'

"'But again, tell me as nearly as you can, what has "passed in your mind—and what you felt.'

"'I have already told yon: I was perfectly happy. "But as for further explanation, I repeat, that if I pos- "sessed the power of finding expressions in which to "clothe my thoughts, you could not comprehend me; "you do not possess the organ necessary for its percep- "tion:—those *who are born deaf and dumb, can never "appreciate the distinctness of sounds.*'

"'Why did you not answer me when I spoke to you?'

"'Have you indeed spoken to me? I heard nothing.'

"'Whence comes that?'

"'What, is it you, a magnetizer, who addresses me "this question? Truly, I cannot think that you require "any answer in order to settle your opinions.'

"'I know what I think of this state in which you were "just now;—nevertheless I shall be obliged to you, to tell "me why you did not hear me.'

"'Ah! *truly the house was here, but the tenant was "removed.* It is absolutely as if I placed my garments "upon the sofa, but as if I myself had walked away from "them.'

"Thus finished the conversation. And M. Ricard "having allowed his patient some minutes of repose, re- "stored her to her usual waking state."

Reader! my task is concluded! Confined within narrow limits, I have been obliged to pass over very lightly, many most important points of view. My object has

been to bring you acquainted in some degree, with what is really magnetism: and if I have succeeded, I cannot fail to have impressed you with the desire of knowing more of this very curious department of science:—I must have impressed you with a feeling of respect towards those who do not withhold their assent from magnetic processes, and with an earnest desire after further dispassionate inquiry.

In order to deepen this impression, I would quote from a sermon of the late Dr. Arnold, of Rugby, the following passage:

"And in our own times, the phenomena of animal mag-
"netism have lately received an attestation which in my
"judgment establishes the fact beyond question;—while
"certainly as far as mere strangeness is concerned, and
"departure from the known laws of nature, they are
"perhaps more extraordinary than some things which
"we might call miracles. I mention this, because I am
"inclined to think that there exists a lurking fear of
"these phenomena,—*as if they might shake our faith in*
"*true miracles;* and therefore men are inclined to dis-
"believe them in *spite of testimony;*—a habit far more
"unreasonable, and far more dangerous to our christian
"faith, than any belief in the facts of the magnetizer.
"For these facts are *mere wonders* in our *present state*
"of knowledge; at a future period, perhaps, they may
"become the principles of a *new science*, but they neither
"*are nor will be miracles: they contain* no certain sign
"of the hand of God."

And finally, if there be any individual, who after having perused these pages, is still incredulous as to the facts, I take leave of him with the utmost regard for the *sincerity* of his opinions, in the *translated* words of my epigraph.

"Whosoever would deny the phenomena of mag-
" netism, ought not to satisfy himself with saying—*that*
" *is untrue ; I do not believe this ;—that is impossible ;—*
" *that is not conformable with the known laws of nature.*
" Let him retire to the inmost recesses of his conscience ;
" let him ask himself, if he has seriously done all that he
" could do in order to form a sound judgment on the *na-*
" *tural impossibility* of such and such facts."

APPENDIX.

A.

The following extracts are from Miss Martineau's account of her own case, which has been previously referred to at the close of the seventh chapter.

Miss Martineau thus describes her situation previously to mesmeric treatment.

"During these five years, I never felt wholly at ease for one "single hour. I seldom had severe pain: but never entire com- "fort. A besetting sickness, almost disabling me from taking "food for two years, brought me very low; and, together with "other evils, it confined me to a condition of almost entire still- "ness,—to a life passed between my bed and my sofa. It was "not till after many attempts at gentle exercise that my friends "agreed with me that the cost was too great for any advantage "gained: and at length it was clear that even going down one "flight of stairs was imprudent. From that time, I lay still; and "by means of this undisturbed quiet, and such an increase of "opiates as kept down my most urgent discomforts, I passed the "last two years with less suffering than the three preceding. "There was, however, no favourable change in the disease. "Every thing was done for me that the best medical skill and "science could suggest, and the most indefatigable humanity "and family affection devise; but nothing could avail beyond "mere alleviation. My dependence on opiates was desperate. "My kind and vigilant medical friend,—the most sanguine man "I know, and the most bent upon keeping his patients hopeful,— "avowed to me last Christmas, and twice afterwards, that he "found himself compelled to give up all hope of affecting the "disease,—of doing more than keeping me up, in collateral re- "spects, to the highest practicable point. This was no surprise "to me; for when any specific medicine is taken for above two

"years without affecting the disease, there is no more ground "for hope in reason than in feeling. In June last, I suffered "more than usual, and new measures of alleviation were resorted "to. As to all the essential points of the disease, I was never "lower than immediately before I made trial of mesmerism.

"If, at any time during my illness, I had been asked, with "serious purpose, whether I believed there was no resource for "me, I should have replied that mesmerism might perhaps give "me partial relief. I thought it right—and still think it was "right—to wear out all other means first. It was not, however, "for the reason that the testimony might be thus rendered wholly "unquestionable,—though I now feel my years of suffering but "a light cost for such a result;—it was for a more personal rea- "son that I waited. Surrounded as I was by relations and "friends, who, knowing nothing of mesmerism, regarded it as a "delusion or an imposture,—tenderly guarded and cared for as "I was by those who so thought, and who went even further "than myself in deference to the ordinary medical science and "practice, it was morally impossible for me to entertain the "idea of trying mesmerism while any hope was cherished "from other means."

The effect of mesmeric treatment is then given.

"At the end of four months I was, as far as my own feelings "could be any warrant, quite well. My mesmerist and I are not "so precipitate as to conclude my disease yet extirpated, and my "health established beyond all danger of relapse; because time "only can prove such facts. We have not yet discontinued the "mesmeric treatment, and I have not yet re-entered upon the "hurry and bustle of the world. The case is thus not complete "enough for a professional statement. But, as I am aware of no "ailment, and am restored to the full enjoyment of active days "and nights of rest, to the full use of my powers of body and "mind; and as many invalids, still languishing in such illness as "I have recovered from, are looking to me for guidance in the "pursuit of health by the same means, I think it right not to "delay giving a precise statement of my own mesmeric experi- "ence, and of my observation of some different manifestations in

"the instance of another patient in the same house. A further "reason against delay is, that it would be a pity to omit the "record of some of the fresh feelings and immature ideas which "attend an early experience of mesmeric influence, and which "it may be an aid and comfort to novices to recognize from my "record. And again, as there is no saying in regard to a sub- "ject so obscure, what is trivial and what is not, the fullest de- "tail is likely to be the wisest; and the earlier the narrative the "fuller, while better knowledge will teach us hereafter what are "the non-essentials that may be dismissed.

"Nothing is to me more unquestionable and more striking "about this influence than the absence of all reaction. Its highest "exhilaration is followed, not by depression or exhaustion, but by "a further renovation. From the first hour to the present, I have "never fallen back a single step. Every point gained has been "steadily held. Improved composure of nerve and spirits, has "followed upon every mesmeric exhilaration. I have been spared "all the weaknesses of convalescence, and carried through all the "usually formidable enterprises of return from deep disease to "health, with a steadiness and tranquillity astonishing to all wit- "nesses. At this time, before venturing to speak of my health "as established, I believe myself more firm in nerve, more calm "and steady in mind and spirits than at any time of my life be- "fore. So much on consideration of the natural and common "fear of the mesmeric influences as pernicious excitement,—as "a kind of intoxication.

"On four days scattered throughout six weeks, our séance "was prevented by visitors or other accidents. On these four "days the old distress and pain recurred; but never on the days "when I was mesmerized.

"From the middle of August, (after I had discontinued all "medicines but opiates,) the departure of the worst pains and "oppressions of my disease, made me suspect that the complaint "itself,—the incurable hopeless disease of so many years,—was "reached: and now I first began to glance towards the thought "of recovery. In two or three weeks more, it became certain "that I was not deceived; and the radical amendment has since "gone on without intermission."

At this juncture it appeared necessary to secure for Miss Martineau a mesmerist of higher power than her own servant, and this was found in the person of a benevolent lady, the widow of a clergyman, who very zealously undertook her treatment. Miss Martineau thus continues her history.

"Under her hands the visual appearance and other immediate "sensations were much the same as before; but the experience "of recovery was more rapid. I can describe it only by saying, "that I felt as if my life were fed from day to day. The vital "force infused or induced was as clear and certain as the strength "given by food to those who are faint from hunger. I am careful "to avoid theorizing at present on a subject which has not yet "furnished me with a sufficiency of facts; but it can hardly be "called theorizing to say (while silent as to the nature of the "agency) that the principle of life itself—that principle which is "antagonistic to disease—appears to be fortified by the mesmeric "influence; and thus far we may account for mesmerism being "no specific, but successful through the widest range of diseases "that are not hereditary, and have not caused disorganization. "No mistake about mesmerism is more prevalent than the sup- "position that it can avail only in nervous diseases. The nume- "rous cases recorded of cure of rheumatism, dropsy, cancer and "the whole class of tumours—cases as distinct, and almost as "numerous as those of cure of paralysis, epilepsy, and other dis- "eases of the brain and nerves—must make any inquirer cautious "of limiting his anticipations and experiments by any theory of "exclusive action on the nervous system. Whether mesmerism "and, indeed, any influence whatever, acts exclusively through "the nervous system, is another question."

The ability to dispense with opiates through this fortifying influence, is thus described.

"The same fortifying influence carried me through the great- "est effort of all—the final severance from opiates. What that "struggle is, can be conceived only by those who have experi-

" enced, or watched it with solicitude in a case of desperate de-
" pendence on them for years. No previous reduction can bridge
" over the chasm which separates an opiated from the natural
" state. I see in my own experience a consoling promise for the
" diseased, and also for the intemperate, who may desire to re-
" gain a natural condition, but might fail through bodily suffer-
" ing. Where the mesmeric sleep can be induced, the transition
" may be made comparatively easy. It appears, however, that
" opiates are a great hinderance to the production of the sleep ;
" but even so, the mesmeric influence is an inestimable help, as
" I can testify, I gave all my opiates to my mesmerist, desiring
" her not to let me have any on any entreaty ; and during the
" day I scarcely felt the want of them."

We must insert the entire conclusion of Miss Martineau's *personal* history.

" Before leaving the narrative of my own case for that of ano-
" ther, widely different, I put in a claim for my experiment being
" considered rational. It surely was so, not only on account of
" my previous knowledge of facts, and of my hopelessness from
" any other resource, but on grounds which other sufferers may
" share with me ;—on the ground that though the science of
" medicine may be exhausted in any particular case, it does not
" follow that curative means are exhausted ;—on the ground of
" the ignorance of all men of the nature and extent of the repara-
" tive power which lies under our hand, and which is vaguely
" indicated by the term ' Nature ;'—on the ground of the igno-
" rance of all men regarding the very structure, and much more,
" the functions of the nervous system ;—and on the broad ulti-
" mate ground of our total ignorance of the principle of life,—of
" what it is, and where it resides, and whether it can be reached
" and in any way beneficially affected by a voluntary application
" of human energy.

" It seemed to me rational to seek a way to refreshment first,
" and then to health, amidst this wilderness of ignorance, rather
" than to lie perishing in their depths. The event seems to prove
" it so. The story appears to me to speak for itself If it does
" not assert itself to all,—if any should, as is common in cases of

" restoration by mesmerism,—try to account for the result by any " means but those which are obvious, supposing a host of moral " impossibilities rather than admit a plain new fact, I have no " concern with such objectors or objections.

" In a case of blindness cured, once upon a time, and cavilled " at and denied, from hostility to the means, an answer was given " which we are wont to consider sufficiently satisfactory ; 'One " thing I know, that whereas I was blind, now I see.' Those " who could dispute the fact after this must be left to their " doubts. They could, it is true, cast out their restored brother ; " but they could not impair his joy in his new blessing, nor de- " spoil him of his far higher privileges of belief in and allegiance to " his Benefactor. Thus, whenever, under the Providence which " leads on our race to knowledge and power, any new blessing " of healing arises, it is little to one who enjoys it what disputes " are caused among observers. To him, the privilege is clear " and substantial. Physically, having been diseased, he is now " well. Intellectually, having been blind, he now sees. For " the wisest this is enough. And for those of a somewhat lower " order, who have a restless craving for human sympathy in their " recovered relish of life, there is almost a certainty that some- " where near them there exist hearts susceptible of simple faith " in the unexplored powers of nature, and minds capable of an " ingenuous recognition of plain facts, though they be new, and " must wait for a theoretical solution.

" Harriet Martineau."

It is unnecessary for our purpose, and it would be unjust to Miss Martineau, to detach portions of her deeply interesting history of her young somnambule, from the context : we shall only beg to refer our readers to it, as combining a very simple and beautiful, unpretending and unadorned story of clairvoyance,

B.

The following extracts from the Histoire de la Révolution Française, de Lacretelle, tome 3ème p. 330 et seq., relative to Cazotte, whose extraordinary case of natural

prévision has been detailed in the chapter on that subject cannot fail to give to that relation, the weight of contemporaneous history, and at the same time convey a very interesting exhibition of female devotion, in the person of his daughter:—the reader is particularly requested to compare his own prévisions with the precise circumstances of his death.

"Mesdemoiselles de Sombreuil et Cazotte avaient également "suivi leur père en prison, et rejété la faveur qui leur avait été "accordeé de sortir la veille du massacre. M. de Cazotte, auteur "de plusieurs agréables productions, chéri dans la société pour "la *loyaute de son caractère*, et la tournure piquante de son es- "prit, s'était livré, dans sa veillesse, à une exaltation religieuse "si ardente, qu'il croyait recevoir des révélations célestes. Les "horreurs d'une révolution étaient présentes à son esprit, *bien* "*avant qu'il* éclatât. Plusieurs philosophes, si l'on en croit au "singulier récit de La Harpe, *purent se souvenir de Cazotte, au* "*moment de leur mort;* car il avait été jusqu'à prédire quelle "*devait être leur fin à chacun d'eux*, et il se prédisait à lui-même "une fin funeste. Dévoué à la cause royale, il la servait avec "une zèle qui ne lui permettait pas de consulter la prudence. "Il était gravement compromis dans les papiers saisis chez M. "de la Porte. Conduit en prison, il étonnait ses compagnons "d'infortune par son inaltérable sérénité. Maillard l'a fait "comparâitre devant son tribunal. En vain ceux qui l'entrâi- "nent veulent-ils, écarter par les menaces, par les coups, Made- "moiselle Elizabeth Cazotte, âgée de 17 ans:—la piété filiale l'a "douée d'une force surnaturelle. On ne sait comment resister "à ses larmes; les assassins s'étonnent à l'aspect d'un veillard "presque octogénaire qu'un ange semble protéger. Cazotte ne "supplie point, Cazotte ne songe point à se défendre; il semble "condamné d'avance par son terrible écrou. Mais la fille plaide "pour lui avec tout le pouvoir, de la jeunesse, de la beauté, "de la vertu. Chaque fois que la hache est levée pour le frap- "per, elle s'élance au devant du coup:—Frappez moi la pre-

"mière, s'écrie-t'elle. Que j'obtienne de vous la grâce de mourir "avant mon père : préservez moi de l'horreur de voir couler son "sang. Les spectateurs les plus féroces, ne peuvent tenir à ce "spectacle. Les cris de grâce retentissent du dedans et du de- "hors ; enfin Cazotte est absous, et rendu à sa fille aux cris de "*vive la nation.*

"Le tribunal du 17 Août continuait à frapper les victimes qui "avaient échappé aux assassins du 2 Septembre, et même celles "qui en avaient éprouvé la clemence. Après neuf jours de lib- "erté, Cazotte fut amené devant ce tribunal, qui semblait se "charger avec joie, d'achever le carnage ;—la fille renouvela "auprès des juges, les efforts qu'elle avait tentés devant des "bourreaux ;—ils furent sourds à ces cris. La sérénité de ce "veillard ne s'était pas démentie. Après son interrogatoire qui "l'avait un peu fatigué, il s'endormit profondément, et l'un des "juges, passant devant lui, eut l'atrocité de dire : *Dors, dors ;* "*tu dormiras bientôt du sommeil eternel.* Cazotte fut condamné. "Aux pieds de l'échafaud, il s'écria : *Je meurs come J'ai vécu,* "*—fidèle à mon Dieu, et a mon roi.*"

C.

On the intercommunication of nervous influence.

Much has been said in this work on the analogy between nervous influence, magnetism, galvanism, and electricity ; and this view is supported by the following observations.

The celebrated Béclard has often mentioned the curious experiments which he made on the subject of the analogy between the nervous influence and electricity. After having exposed a nerve of a living animal, he has often produced a considerable deviation in the magnetic needle, by placing it en rapport with this nerve.

M. Prévost, of Geneva, in a letter addressed to the Academy of Sciences at Paris, announces that he has succeeded in magnetizing steel needles by placing them

near and perpendicularly to its direction : the magnetization takes place at the moment when muscular contraction is produced by irritating the spinal marrow.

By the help of the galvanometer, M. Donné has discovered in the living body (and Matteucci is certain that it is never the case with the corpse) *electric currents from the skin*, to the other mucous tissues,—from the liver to the stomach, &c.

We cannot doubt the fact of electric currents in the organism after the experiments of Donné, Matteucci, Pfaff, Condret, Dutrochet, &c. ; and this has lately received confirmation from the following experiments of Matteucci.

In the lower extremities of frogs, the nerves being laid bare, and eight or ten of them arranged in a series, and placed at right angles to each other, and in *contact*, so as to form an unbroken circle of action,—the toe of the frog at one end of the series, being applied to the crural nerve of the other end of the series, *a galvanic current is produced*.

D.

Continuation of the history of the epileptic case reported by Dr. Inglis, towards the close of the seventh chapter.

On the 9th of December Dr. Inglis thus writes :

" The little girl Sarah Ann Walker was, after an interval of " several months, viz., from the time that I first mesmerized her " again seized with the epileptic attacks about a fortnight since. " They were exceedingly severe—and attacked her twice in " the day for several days successively. Her father brought her " to me. I tried in my usual way to induce sleep ; but whether " from any change in myself from late illness,—or from the " greatly improved state of the girl's own health and appear- " ance, I cannot tell, but I could produce no effect. I therefore " ordered repeated trial to be made by another person upon her ;

"and at last success crowned the effort. The mother of the "child, can now herself induce the sleep :—again, I am happy "to say, the attacks are being overcome, and their progress and "severity can be arrested, by throwing her into the somnolent "state at the commencement of the fit.

"I thought it only due to you and the truth, to state to you "the facts regarding the return of the epileptic attacks; but "during the interval, the progress the child has made in intel- "lectual pursuits is most wonderful,—and this, together with the "altered condition of her body, leave no room for regret that "the mesmeric course was pursued with her. A steady con- "tinuance of this course will now for some weeks be persevered "in, and from present appearances and effects, a permanent "cure will, I have no hesitation in saying, be effected."

Dec. 2.

"I have only this afternoon been able to make a call of in- "quiry at the house of the little epileptic patient, and am hap- "py indeed to be able to report favourably. I mentioned to you "that her mother had succeeded in mesmerizing her, and had "several times, by inducing sleep, arrested the regular progress "of an attack. Notwithstanding this, the attacks still continued "in frequency, although lessened in severity, I therefore recom- "mended that the times of sleep should be lengthened to three "or four hours. This was accordingly attended to, and the re- "sult has been that from the 8th of December to the present "date, there has been no return of the fits, and when I saw her "to-day, she seemed again in health, and indeed I may say "well. In such cases, I think good is to be done more by a "continuance of the sedative effect of magnetism at one time, "than by frequent repetition for shorter periods.

"There are two other very interesting cases of paralysis of "long standing relieved, if not cured, by magnetism, but I shall "mention them hereafter.

"Believe me always faithfully yours,

"JAMES INGLIS."

Dec. 26.

THE END.

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